1: Cunningham G-3 (1846-47) 1854 AJ4 W. Tibetans AJ4

XII.—HISTORY.

I.—UNDER NATIVE RULERS.

175 642 "THE earlier history of Ladák is that of Tibet in general, as it originally formed one of the provinces of that kingdom, governed as to temporal matters by an independent prince, and in spiritual affairs by the Guru Lama, or chief pontiff of Lhása." Such was Moorcroft's opinion;* and such also is that of the present inhabitants: and there can be no reasonable doubt that such was the usual position of Ladák, although its political dependence was more nominal than real. Under vigorous rulers, such as Palgyi-Gon in the tenth century, and Singgé Namgyal in the seventeenth century, its entire independence was asserted and upheld. But the original dependence at some distant period is, I think, clearly proved by the acknowledged descent of the Ladáki princes from Khri-Tsaupo, the first recorded king of Great Tibet.

175 779 The earliest historical notice of Ladák is that of the Chinese pilgrim *Fa-Hian*, in A.D. 400.† At that time

* Travels, I. p. 336.

† *Fo-kwe-ki*. French translation by Remusat, &c., p. 26. *Fo-kwe-ki*. English translation by J. W. Laidlay, p. 27, note 1. This translation is enriched by many valuable notes, both geographical and religious. It should be in the possession of every one who takes any interest in the ancient history of India.

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the country had a king, and a numerous clergy, all of whom were strongly attached to the popular Buddhistical doctrine of the "*Lesser-advancement*," which consisted of outward observances, both moral and religious. The ceremonial of the *quinquennial assembly*, which was originally established by Asoka, about B.C. 250, was duly performed with much rude magnificence, and with becoming gravity. Buddhism was then the prevailing religion of Ladák; and there seems good reason to believe that it had been firmly rooted there for upwards of 400 years, since the first century before the Christian æra, when the Buddhistical doctrines were first *widely* spread throughout Tibet by the preaching of 500 Kashmirian missionaries.*

In the tenth century, when the empire of Great Tibet was finally broken up, several of the outlying districts were separated by ambitious chiefs, and erected into independent kingdoms. Thus Purang was occupied by Tashi-Degon, and Ladák by Palgyi-Gon.† From that time down to the end of the sixteenth century, no historical records now exist in Ladák itself, although it is possible that a copy of the royal genealogy may yet be found at Lhása. Csoma de Körös was certainly misinformed regarding the existence of a book at Lé containing the "names of the kings that successively reigned in that principality."‡ For, during the invasion of Ladák in the beginning of the seventeenth century, by Ali Mir, the Musulmán chief of Skardo, all

* Klaproth's Chinese Chronology, in Prinsep's useful Tables, p. 128. It was however first introduced about B.C. 240.

† Csoma de Körös, Kings of Tibet. Prinsep's useful Tables, p. 131. See also Deguigne's Hist. des Huns, &c. tom. i. p. 165.

‡ Note appended to his list of Tibetan kings. Prinsep's useful Tables, p. 132.

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XIII.—RELIGION.

I.—EARLY RELIGION OF TIBET.

THE religion of Tibet is a modified form of Indian Buddhism. This faith was first introduced into Ladák during the reign of Asoka, upwards of 2,000 years ago, when that great follower of Buddha was propagating his new religion with all the zealous ardour of a proselyte. In 241 B.C., at the close of the third synod, numerous missionary teachers were despatched to all the surrounding countries to spread the peaceful doctrines of Sakya Muni. The *Thero-Majjhantiko* (Sanskr. *Sthavira Madhyamika*) was deputed to Kashmir and Gandhara ;* and, upwards of six centuries afterwards, the people on the Indus still attributed the spread of Buddhism "beyond the river" to some Sramanas (or ascetics) who came with sacred books, 300 years after the Nirvana of Buddha,† or in B.C. 243. The agreement of these dates gives to the two events the relation of cause and effect, the conversion of the people having been the result of the mission.

The spread of Buddhism in Ladák was followed by its introduction into China, about the beginning of the

* Mahawanso, p. 71. † Fo-kwe-ki, c. VII.

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Christian era, and into Great Tibet in the middle of the seventh century.

Previous to the occupation of Tibet by Khri-Tsampo, in about 250 B.C., there is nothing known of its history, excepting the fact that the people were of the Bon or Pon religion, which, like that of the Indian *Tirthakaras*, was an epicurean atheism. According to the Mogul author Sanang Setzen, Khri-Tsampo was an Indian prince of the Litsabyi (or Lichhavi) race, who, being conquered in war, had sought refuge in Tibet, where he was hospitably received, and afterwards proclaimed king by the people, who are called the *Debchin Bonbo* of heaven, and the *Yang Bonbo* of earth.* Csoma de Körös repeats a similar story, with the addition that Nya-Khri-Tsampo, "being defeated in battle," fled to Tibet, where he was acknowledged as king by the *Pons*. The date of 250 B.C., assigned to this event by Csoma, makes the Lichhavi prince a contemporary of the great Buddhist king Asoka, by whom he was most probably expelled from India; for the Lichhavi family had been the leading people in the community of Vaisáli for many centuries, during which time they distinguished themselves by their fierce opposition to the Buddhists. They opposed Sakya himself in argument, and were silenced, but not convinced by him. The Lichhavis of Vaisáli professed entire belief in Swasti, from which they derived their name of *Swástikas*, or followers of

* M. Schmidt supposes that these terms indicate the people of the mountains and valleys. They may, however, denote only different sects; the one affecting heavenly aspirations, the other leaning to earthly objects. *Debchin* is most probably Tibetan,—the "blisaful,"—which is used by the Tibetans as an equivalent of the Sanskrit *Sugata*, the "well-gone," or blessed, an epithet of former Buddhas. *Yang* may be the Tibetan *Yangs*, great, vast.

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795 the "mystic cross," which was a monogrammatic sign, formed of the letters *su* and *ti*. The combination *suti* is the Pali form of the Sanskrit *swasti*, which is compounded of *su*, well, and *asti*, it is. Wilson gives the meaning of "so-be-it;" but both versions equally imply complete resignation under all circumstances, which was the chief dogma of the fatalist *Swástikas*. These followers of the mystic cross held the doctrine of eternal annihilation after death; from which they derived their Tibetan name of *Mu-stegs-pa*, or "Finitimists."* According to the Tibetans, they were indecent in their dress, and grossly atheistical in their principles. They called themselves *Tirthakara*, or "pure doers;" and the synonymous name of *Punya*, "the pure," was carried with them into Tibet, where it became celebrated for ages, and where it still survives as *Pon* amongst the Finitimists of the eastern province of Khan.

175 ● 779 According to the Chinese, the founder of the doctrine of the *Tao-sse*, or Rationalists, was *Laotze*, who lived from about B.C. 604 to 523. He was therefore a contemporary of Sakya Muni, by whom he is said to have been worsted in argument. By the Tibetan Buddhists he is called Sen-rabs;† but this perhaps signifies nothing more than that he was of the race or family of Sena. His faith continued paramount in Great Tibet for nine centuries, until Buddhism was generally introduced by Srong-Stan in the middle of the seventh century. But 798 779 the followers of the *Yung-drung-pa*, or "mystic cross," were still powerful; and in A.D. 899 Buddhism was formally abolished by *Lang Tarma*, and was not again

* Csoma de Körös, Grammar, p. 192.

† Id. ibid. p. 181.

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introduced for more than seventy years, until, in A.D. 971, it was finally restored, and has since continued to be the dominant religion of Tibet.

The great spread of the *Pon-gyi-chho*, or Pon religion, can be best appreciated by the traces of its former existence in the widely distant regions of Arakan and Ladák. The people of Arakan give a long line of fifty-five *Pun-na* princes* as their earliest sovereigns, a dynasty which must have reigned for at least 600 years. In Ladák the great monastery of *Lama Yurru* is still called *Yung-druny-Gonpa*, or the "monastery of the mystic cross." The establishment of this monastery is attributed to Naropa, a Lama from Brigung, near Lhasa; but it seems more probable that the name of *Lama Yurru* was derived from the Lama, because he had suppressed the faith of the mystic cross (*yung-drung*), and had established the Lamaïc doctrine of Buddhism.

But Buddhism was the prevailing religion of Ladák from the conversion of the people by Asoka's missionaries down to A.D. 400, when Fa Hian visited India. At that time he found Buddhism flourishing in the little state of *Kia-chhe*, or Ladák, as well as in Kotan and other small states to the northward of the Tsung Ling, or Karakoram. The king of *Kie-chha* (Kha-chan, or "Snow-land)" still celebrated the great quinquennial assembly† of the Srámanas which had been established by Asoka. The ceremony, which lasted for one month, was conducted with becoming gravity, and closed by the

* Journ. As. Soc. Bengal, XIII. p. 31,—Captain Latter.

† In the Gyalpo's time, the Lamas assembled annually at Lé, in the month of *Táng-po* (March), and were dismissed with presents. They now assemble at Hemis, in June. In this monastery there are still 160 Lamas.

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distribution of presents amongst the Srámanas. As Fa Hian noticed nothing unusual in these proceedings, we may conclude that the Buddhism of Ladák was the same as that of India. The number of Srámanas was more than 1,000, all of whom were satisfied with the study of the "Lesser Advancement," as laid down in the *Vinaya*, or "Precepts of Discipline," which comprised only the lowest class of Sakyas precepts. But though the Buddhism of the people of Ladák was perfectly orthodox in A.D. 400, yet Fa Hian noticed a peculiarity in their practice, which was unknown to the Indian Buddhists. "The Srámanas," he says, "make use of revolving cylinders, the efficacy of which is not to be described."* These were no doubt the prayer-cylinders which are seen in the hands of the Indo-Scythian princes on their coins, and which may still be found in every Lama's hand throughout Ladák.

II.—TIBETAN SYSTEM OF BUDDHISM.

The religion of the Tibetan Buddhists is contained in a voluminous work called the *Kah-Gyur*, or "Translation of Precepts," because it is a version of the precepts of Sakya, made from the Indian language. It is also frequently called *De-not-sum*, which is a mere translation of the Sanscrit *Tripitaka*, or the "Three Repositories," because it contains the three great divisions of the Buddhist doctrines: the *Vinaya*, the *Sutra*, and the *Abhidharma*. But the Tibetan version is more generally divided into seven distinct classes, of which the last treats of the mystical doctrines of the Tantrikas. These seven divisions are the following:—

* Fo-kwe-ki, c. V., note,—"objet circulaire et tournant."

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—	Tibetan.	Sanskrit.	English.
1	Dul-va	Vinaya	Discipline.
2	Sher-chin... ...	Prajnáparamitá ...	Transcendental Wisdom.
3	Phal-chhen ...	Buddhavata Sangha	Baudha Community.
4	Kon-tsek... ...	Ratnakuta ...	Pile of Gems.
5	Do	Sutranta ...	Aphorisms.
6	Nyang-Dás ...	Nirvana	Final release from Existence.
7	Gyut	Tantra	Mystical Doctrines.

The three divisions are as follows:—

—	Tibetan.	Sanscrit.	English.
1	Dul-va	Vinaya	Discipline.
2	Do	Sutranta	Aphorisms.
3	Chhos-non-pa ...	Abhidharma ...	Supreme Law.

In this division the *Do* comprises all but the first two of the seven classes. The doctrines contained in these works are of course the same as those of the Indian Buddhists, but the names have been translated instead of being transcribed.

Sakya Muni, the founder of the Buddhist faith, is usually called *Chom-dan-das*, or "he who has been victorious," by the Lamas, but *Shakya Thubba*, or the "mighty Sakya," by the people. The Buddhist Triad, called in Sanscrit *Ratna Trayáya*, or the Three Gems, is styled Kon-chhok-tun, or the "Three Supremacies," by the Tibetans, who give the following names to the different members of the Trinity.

1. Buddha is *Sangya-Konchok*, or the "Supreme" Intelligence.

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779 2. Dharma is *Chhos-Konchok*, or the "Supreme" Law.

3. Sangha is *Gedun-Konchok*, or the "Supreme" Congregation.*

A Buddha, or one who has obtained Buddhahood, is styled *Sangya;* a Buddhist, *Sangya-pa;* and the Buddhist religion, *Sangya-kyi-chhos*. The whole Buddha community, in Sanscrit *Sangha*, is called *Gedun*, and is divided into the same number of classes as in India.

1. The Bodhisatwa, or True Intelligence, is called *Chang-chhub*, the perfect or accomplished, and *Chang-chhub-Sempah*, "Perfect Strength of Mind;" because he is supposed to have accomplished the grand object of a Buddhist's life, by the perfect suppression of all bodily desires, and by complete abstraction of mind. As the Bodhisatwa was often styled *Arhanta*, or *Arhata*, the "venerable," so the *Chang-chhub* is frequently called *Pa-chom-pa*, or "he who has subdued his enemy."

The *Pratyeka*, or "Individual Intelligence," is called *Rang-sangya*, or "Self-intelligence;" and his other name of *Anayámi* is translated by *Phyir-mi-hong-ba*, or "he who turneth not out of the way."

The *Srávaka*, or "Auditor," is called *Nyan-thos*, or the "Listener," and his Sanskrit title of *Srota-panna* is rendered by *Gyun-du-zhug-pa*, or "one who has entered the stream" that leads to happiness.

In the earliest periods of Buddhism the worship of the people was confined to the holy triad of *Buddah*, *Dharma*, and *Sangha*. Much pious reverence was shown to the relics of former Buddhas, as well as to

* The Tibetan names of the Triad are thus spelt:—1. *Sangs-r Gyas-dKon-mChog*. 2. *Chhos-dKon-mChog*. 3. *dGé-mDun-dKon-mChog*.

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those of Sakya himself, and his principal disciples. Even so late as A.D. 400, we find Fa Hian recording the devotions paid to the relics of Ananda, Sáriputra, and Mogalána. But previous to this time I know of no mention of the great Dhyáni Bodhisatwa, *Padma Páni*, who is the regent or present lord of this world, nor of the equally celebrated Bodhisatwas *Manju Sri* and *Avalokiteswara*. These two are first noticed by Fa Hian;* but he is quite silent regarding *Padma Páni*, and the whole of the elaborate system of Dhyáni Budhas and Bodhisatwas, which are, I presume, the invention of a much later date.

In Ladák at the present day, though the people still reverence Shakya Thubba, or the great Buddha (Sangya Konchhog), yet their worship is equally given to *Padma Páni*, *Jámya*, and *Chanrazik* (or Padma Páni, Manju Sri, and Avalokiteswara), and though they still confirm an oath by appealing to the *Kon-chhog-Sum*, or "Three Supremacies," of the Buddhist triad, yet, when they undertake any enterprise, or begin a journey, their prayers for success are almost invariably addressed to Padma Páni.

The system of Dhyáni Buddhas and Bodhisatwas, which has long been known throughout Tibet, was first made known to the European world by Mr. Hodgson.† The self-existent Adi Buddha, by five spontaneous acts of divine wisdom (*jnyán*), and by five exertions of mental reflection (*dhyán*), created the Pancha-Dhyáni Buddha, or "Five Celestial Buddhas," whose names are as follows:—

* Fo-kwe-ki, c. VII.

† Hodgson's Buddhism. p. 40.

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—	Sanscrit.	Tibetan.
1	Vairochana	Nam-par-snang-dsat.
2	Akshobya	... ...
3	Ratna Sambhava	... ...
4	Amitábha	Hod-pag-med.
5	Amogha Siddha	Tung-shak.

Each of these Buddhas again, by the mere exertion of his inherent *jnyán* and *dhyán*, is said to have created a Bodhisatwa. The invention of the *Pancha Dhyáni Buddha Sáktis*, or female energies, which are known both in Nepal and in Tibet, must therefore belong to a later period.

The Buddha Sáktis are the following :—

	Sanscrit.	Tibetan.
1	Vajra Dateswari	.. ..
2	[illegible]áná	Nang-Salma.
3	[illegible]akhi	... ...
4	[illegible]ará	Kos-kar-chen.
5	[illegible]	Grolma.

The Dhyani Bodhisatwas are the following :—

	Sanscrit.	Tibetan.	English.
1	Samanta Bhadra...	Kuntu-Zang-po ...	Supreme Happiness.
2	Vajra-Páni ...	Lag-na-Dorje ...	Sceptre-bearer.
3	Ratna-Páni ...	... ...	Jewel-bearer.
4	Padma-Páni ...	Chakna-Padma* ...	Lotul-bearer.
5	Viswa-Páni ...	... ...	World-bearer.

The *Lokeswaras* (*Jigten-Bangchuk*†) are also acknow-

* *Phyag-na-Dorje*, pronounced *Chakna-Dorje*.

† *'Jig-r Ten-dBang-Phyug*, "the Lord of the World."

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ledged in Tibetan Buddhism. All these are celestial beings, the spontaneous emanations from the Divinity, who have never been subject to the pains of transmigration. Inferior to them are the created or mortal beings, who are divided into six classes, named *Droba-Rikdruk*, the "six advancers or progressors," because their souls progress by transmigration from one state to a better state, until they finally attain absorption into the divine essence; after which they are no longer subject to transmigration. These six classes are—

1. *Lhá*, "Gods," equivalent to the Hindu *Sura* and *Deva*.
2. *Lhá-ma-yin*, or *Lhá-min*, "Demi-gods or Titans," equivalent to the Hindu *Asura* and *Daitya*.
3. *Mi*, "Man;" the Sanskrit *Manushya*.
4. *Dudro*, "Brutes;" in Sanscrit *Tiryyaka*, "crookedly," because they walk a little out of the right path.
5. *Yidok*, "Goblins;" in Sanscrit *preta*.
6. *Myalba*, "the damned;" in Sanscrit *Náraka*.*

It is one of the most essential dogmas of the doctrine of transmigration that the disembodied soul is incapable of receiving either reward or punishment. Hence the belief in other grades of mortal beings, both superior and inferior to man. The good man, after death, is supposed to be raised to the dignity of a *Lhamayin*, or demi-god, while the bad man is degraded to the state of a *Dudro*, or brute. These different orders of beings were not the invention of the Buddhists, for they existed long before the rise of Buddhism, and were the offspring of man's yearning for a future and better state. Like as in India, where the Brahmans have declared all the ancient

* The hells are divided into eight cold and sixteen hot hells, which are favourite subjects of representation with the Chinese and Tibetan painters. The punishments are *not everlasting*; finite sin is expiated by finite punishment; and when the expiation is completed, the person is born again. See also Fra Orazio, Nouv. Jour. As. tom. XIV. p. 410.

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177 village *Thakurs* and *Debis* to be only so many different
779 forms of Mahadeo and Parbati, so in Tibet the Lamas have craftily grafted into their system all the ancient
776 gods and spirits of the former inhabitants. Hence, though Buddhism is the prevailing religion of the country, yet the poorer people still make their offerings to their old divinities, the gods of the hills, the woods, and the dales. Some of these divinities are the following:—

1. *Rihi-Lhá* ... ... Mountain Gods, or Oreades.
2. Chhuhi-Lhá ... ... River Gods, or Naiädes.
3. Shinggi-Lhá ... ... Tree Gods, or Dryades.
4. Zhi-Lhá* ... ... Family Gods, or Lares.
5. Zhing-Lhá ... ... Field Gods, or Leimoniades.
6. Khyim-Lhá ... ... House Gods, or Penates.

177 In after-times the mystical system of the Tantrists
779 was engrafted on the Buddhism of Nepál and Tibet; and the pictures of the prevailing red and yellow sects are filled with representations of the three-eyed destroying *Targchuk* (Iswara), and of his blood-drinking spouse *Chong-Summa* (the three-eyed goddess *Trilochana*). These doctrines were named *Nang-pa*, the esoteric or orthodox, in contradistinction to the Phyipa, exoteric or heterodox. With them, I believe, originated the filthy system of Buddha Saktis, or female energies of the Pancha Dhyani Buddhas, in which the *yoni*, or female symbol, plays a prominent part.

* *Zhi-Lhá*. *Lha* is the generic name of God; hence, Buddha is called *Lha-yi-Lhá*, the "God of Gods." The similarity of this name to the Roman *Lar*, and to the old Arabic *Ilah*, God, is very striking. I may notice here, that the usual translation of the Musalmán Kalimeh, ... *La Ilah ila Allah*, "there is no God but God," is a manifest ... The true translation is, "there is no God but *Allah*."

adopted child behaves badly, the adoption can be set aside and another child be adopted, unless the child which misbehaved has a child, in which case the young child is retained and the misbehaving parent, or parents, is, or are, turned out of the family. If after having adopted children, a man's wife bears him a child, the adopted son and the real son are considered brothers, the adopted son being considered the elder brother. If the real son objects to this, the family property is equally divided between the adopted and the real son. 597 593 597 428

[4] ALTAR--hláto or láto the round heaps of stones erected on the crest of a pass or the top of a mountain whereon horns are placed and first fruit offerings offered up to the Hla or gods. 778 782

[5] ANGEL-- A Christian Missionary speaks of angels as konjok i phóngia or God's ambassadors. A Tibetan not acquainted with the tenets of the Christian faith would not understand what was meant by the expression. Buddhists believe in gods and goddesses and demons, but they have nothing which corresponds exactly with our idea of "angel." konjok is the great ideal divine principle having neither form or feature. The good spirits or angels or minor deities are called Hla (male), and Hlámo (fem.)--but see under heading "Spirit." 776 779

[6] APRICOT-- chooli (fresh); pháting (the dried apricots which come from Baltistan and are far superior to the Kabul dried apricots known in India as khoománi). The best apricots come from Shigar just below Skardu. Large quantities of dried apricots are exported from Baltistan to Ladák, Chángtháng and Lhássa. Ladák is too cold for apricot trees to fruit well, but there are a few good trees in Nubra and at Saspul. Apricots are not dried in Ladák. The common small apricots of Ladák have frequently a bitter taste, but the poor people value them, as an oil is extracted from the kernels, which serves either as an oil for burning, or for cooking purposes. The cost of apricot oil is almost as much as that of kerosine oil. It is called "riseegoo i marnak." 245 439 251 372 245

588 Makpa is the term for the bridegroom selected by a woman. In this case the man belongs to the woman, not the woman to the man. If a man has a daughter and no son, and if he is also in a position to provide for her for her life, he arranges for a "makpa" for her; and in this way, he is able to select a man to marry his daughter and to come and live with him, thereby killing two birds with one stone, for not only does he thus avoid having to part with his daughter, who is practically his servant, but he gets an able-bodied man to come and join her, also as his servant. The brothers of a "makpa" can not share the makpa's wife. There is no loss of dignity involved in accepting the position of a makpa bridegroom. Under certain circumstances a woman may have a second husband, but see under "Husband".

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601 BROTHER--ácho (eldest) parma (middle) and no (young). Spoonla is the general term for full-blood brothers. The words "ácho" and "no" are used just as the Hindustanis use the word "bhai." If the speaker is the elder, he says "no" but if the person spoken to is the elder, the word "ácho" is used.

779 [15]BUDDHA--sangeys or SHakskia thuba. Each "kapla" or period (at the end of each of which the world, for its wickedness, is destroyed by fire) has its own Buddha. The name of the Buddha of the coming period is maitreya.

BUDDHIST--bót or sangeyspa or bótPa. The word "nángpa" or "insider" is used by bots when speaking of themselves as distinguished from Christians and Mahomedans, etc., who are termed "pheepa" or "outsider."

764 BURIAL--The Buddhists of Ladák burn their dead. The Mahomedans use the Arabic word "dafan" but see "Funeral."

262 BUTTER--mar khagla or khagla mar (butter, or fresh butter) mar is a general term for butter, oil, and ghee. Europeans and their servants generally use the word "mar" to mean "fresh butter" but they are understood to mean the butter-like ghee, which is imported from Baltistan.

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[26]COWDUNG--lcha. It is usually collected and dried, and then used as fuel when it is called "lchey sokskir". 237 372

CUP--korey. Every Ladáki has his own cup or "korey." It is made of wood [27] and shaped like a large flat salt cellar. It is always carried about on the person. Ladákis do not approve of drinking out of the cup of any one not a relative of their own. 415 609

DAGGER--peechak ordinary, dorjèy phurba the magic dagger, used by Lamas in their rites. 778 792 411

DANCE--rtseys. The Ladákis have many kinds of dances, but to the European, they all appear very much alike; they are as uninteresting as the nautches of India. All Ladákis, except the ex-raja, join in dances, which are usually the occasion of much merriment and drinking of chhang.[1] The sword and dagger dances are those best worth seeing. 535 517

DANCER--trakSHózma or takSHózma, a professional female dancer. The professional dancers of Ladák are of a very superior caste, to the dancing women of India. In Ladák no shame attaches to the profession of a dancer. Zámindárs and well-to-do people have their daughters taught to dance in their childhood. The takSHózma usually belongs to the "hmang riks" caste; she may occasionally belong to the "tólbey riks," but not to the 3 lowest sub-divisions of that caste. The male professional dancers are called ngiópa or ngiáópa. An amateur dancer is called rtseykhan. 535 463 565 [564]

[29]

DEMON--rdud or hlandey or hlandrey. According to Jäschke rdud is the personified Evil Principle, the adversary of Buddha and the tempter of mankind, but unlike Satan of the Bible, not a fallen angel, and unlike Ahriman of the Persians, not an antagonist of Buddha, of equal power and influence. The rdud is merely an evil genius of the highest rank, by whose defeat Buddha will in the end be more glorified. The rdud is also identified with the God of love. In later times he has been split into four, and subsequently into numerous devils and she devils (rdudmo), hlandey or hlandrey signifies imp, demon or evil spirit, but see "Devil." 779 776

1 [i.e. barley beer -- Analyst]

[30]

779 DEVIL--rdud or rdut the evil principle, hlandey or hlandrey demon or imp, drey an evil spirit, dreypho male evil spirit dreymo female evil spirit, rdud i hugus the abode of a devil, ghegs and hnot chet evil spirits tsan a class of evil spirits--a tsan is supposed to live in the nullah behind the Másho village.

428 [32]DISINHERIT TO--Ladákis can not disinherit their eldest son, However bad he may be, he must inherit the whole of his parents' property.
thopthang kok ches is to deprive a person of his inheritance.

586 DIVORCE TO--There are two kinds of divorce in Ladak, also a kind of separation by mutual consent, which amounts to a divorce, inasmuch as the parties concerned may re-marry.

586 595 768 When the eldest brother of a Buddhist family dies, his wife is at liberty to divorce herself from his dead body, by tying one end of a thread round the dead man's finger, and the other end round her own finger, and then breaking the thread. This ceremony is known as "skatpa chát ches." By divorcing herself from her dead husband, she frees herself of the younger brothers of her late husband. Under Ladák law, the eldest brother marries a woman, and the younger brothers share the wife. If a woman has living children she never [428] divorces herself from her dead husband, for her eldest son, or if she has no son her eldest daughter [33] inherits the family property and the dead man's brothers remain in a subordinate position in the house. If she has no children, she often looks out for a more comfortable home.

The brothers of the dead man have no voice in the matter of this kind of divorce.

[587] If the woman divorces herself, then the eldest surviving brother is at liberty to marry a wife of his own selection, but he must share her with his younger brothers.

586 779 If a Buddhist couple can't agree, they refer their case to an arbitrator or "GHatpo, "who, if he thinks matters can not be amicably arranged, decides that they must "break the stick, " and thereby divorce each other. This ceremony is called "SHing chak ches" each party retains his or her own property. No stigma attaches to either party provided "incompatibility of temper" is the cause of divorce. If 586 428 there are any small children, under 7 or 8 years, they remain with the mother till they are 7 or 8 years old, and

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his parents have any property. If there is no son, then the eldest daughter inherits. She, in consultation with her parents, picks out a husband for herself. Such a husband is termed a "makpa." He is the property of his wife, and his younger brothers cannot claim to share her. The "makpa" has to live on his wife's property. When he marries, the daughter, the latter inherits the "khángchhen," while her parents take the "khángoo." A "makpa" is only one step removed from the "cavaliere serviente," can be turned out at a moment's notice, for no fault, and even the fact of his having children by the woman, does not debar the latter from her right to dismiss him summarily. It is usual for a woman to give a dismissed "makpa" a sheep or a few rupees. If there are no children in a house, then a son is adopted; for particulars in regard to this, see under the heading "adoption" and "husband."

753 EPILEPSY--za. Ladákis think that if the shadow of a rainbow falls on any person, he, or she, becomes epileptic, but see under "Rainbow".

779 [39]ETERNAL BLISS--deywa chhenmo. The ordinary Ladáki knows little or nothing about the state of "deywa chhenmo" which is apparently very similar to the European idea of "nirvána" or absorption into the Absolute Infinite. Buddhists have no God, according to our ideas, there is therefore no Being into whose Infinity they can be absorbed. They understand "deywa chhenmo" to mean a state of absolute rest and peace--free from all desires and pains, and to be attained only by the spirit of the pious at the conclusion of the period of its re-births or embodiments, in this world.

563 196 EUROPEAN--pheelingpa. This word means literally "people from beyond the ocean," it is, however, applied to all Europeans, whether they come from across the sea or not, e.g., Russians in Siberia would be termed pheelingpa. On the other hand a native of Ceylon would not be termed pheelingpa. The ordinary and more respectful word for a European is the Indian word "Sáhib."

[40]EXCOMMUNICATE TO--khioo ne ton ches literally, "to eject from the flock." For offences against religion, Buddhists may be excommunicated by the abbot or "hlobon" for a longer or shorter period. The offender gives a goat or other offering, and is then received back into the fold. The giving of such penitential offerings is called "SHakspa cho ches." 688 779

EXORCISE TO--rdud (or drey or hlandrey) ton ches. There are two ways of exorcising evil spirits, or driving away sickness. One way is for the Láma to come into the room where the evil spirit is, and, while reading prayers, etc., to strike the air with his "dorjey phurba" or "magic dagger", thus killing or driving out the demon. The other way is to make a clay figure, and then by means of prayers, etc., to cause the evil spirit, or demon of sickness, to take up his abode in this figure which is then, amid much hissing and shouting, taken out of doors and destroyed. 155

[42]FARM--There are no farms in Ladák, the land is cultivated by peasant proprietors who, however, have to pay a land tax to the Kashmir Durbar. Each holding is termed a "zhing" or "zhing kháng" and the holder is termed "zhingrdak." For further particulars see under heading "Entail." 423 241 651

FATHER--ábá or respectfully yap the eldest father, ágoo the younger fathers. Polyandry is almost universal among the Buddhists of Ladák. The eldest brother marries a wife and the younger brothers share her with him. It is usual for as many as three brothers to thus live together, if there are more than three brothers, some of them leave the house on their own account. All children born are considered the children of the eldest brother, but a child speaking of its "fathers" would call the eldest father "ábá" or "ábá chhenmo," the middle one "ába parma," and the young one "ába chhungan." The younger fathers may also be termed ágoo. The actual father is the "ába ngótok." 601 595 [851]

[43]FERRY--raps or chhocraps a ford, nái or toochhung a ferry boat. There are only two ferry boats in Ladák, the one is at the Shyok, crossing between Khardong and Tsáti, and the other is at the Shyok crossing at the north base of the Sasseer Pass. 505 491

GAUDY--tshos lakmo bright coloured. Ladákis approve highly of bright colours therefore our "gaudy" corresponds with their "bright". 100

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GIPSY-- khamba or khampa. No gipsies are found among Ladákis, who are a very well-to-do people. Wandering beggars come from the Lhása Province of "Kham," hence possibly the word "khamba." 735 568

[53]GOD--konjok is the general term, but it is hard to say what the Ladákis understand the word to mean, for according to European ideas they have no God. They have a kind of Trinity which they call the "Konjoksum" or "Konjok sumbo." It is made up as follows:--(1) sangiás (sangeys) konjok, i.e., Buddha the emblem of intelligence, and the head of the Buddhist faith and priesthood (2) chhos konjok, i.e., the religion deity; (3) gendun konjok, i.e., the priestly deity. From this it seems that the Ladákis have no God, and that they worship a Trinity representing--(1) Buddha; (2) priests of the religion of Buddha. Ordinary Ladákis have no idea of anything before and apart from Buddha, and they never trouble their heads about the Laws of Nature, and the Causer of Causes. They think that the world goes on in a never ending round of "kalpas" or periods, each of which has its own Buddha, and each of which is terminated by the destruction of the world by fire, as a punishment for the sins of mankind. After that, a fresh "kalpas" commences, and so on. 779 776 822

They cannot give any information as to their belief regarding the length of a "kalpas;" but they say that long long ago the age of man extended up to 800 years, that since then his life time has gradually been shortened, till now, his age rarely extends beyond 80 years, that the present is the last of the life shortening "kalpas," and that after the end of this "kalpas," man's life time will gradually be lengthened to its former limits.

In addition to the "konjoksum," the Ladákis have endless minor deities;"Hla" or more correctly "Lha" is the general term for a fairy, spirit, or deity; rgiachhen is Indra; tshángspa is Brahma; khiápjook is Vishuoo; wángchhook is Iswara; and dodhla is Cupid, in the evil sense of the God of lust. 776 779

Other minor gods are sa i hla the earth god, ree i hla the mountain

776 god, and so on with the Gods of water (chhoo), wood (SHing),
779 fields (zhing), store houses (páng), wealth (nor), etc. Beys hla is the God watching over one when travelling in foreign parts, khar i hla is the patron god of a castle or palace, and zhis hla and khim hla and hláloo are the Ladáki household gods.

GODDESS--hlámo. There are very few goddesses, the chief are "yum" the mother of all Buddhas, and dorjey phakmo.

293 GOGGLES--migSHel any kind of glass spectacles, migra a kind of eye-preserver, made by Ladákis out of horse hair, twisted into a kind of fine net work and shaped like goggles.

291 [54]GOWN--The ordinary dress of a Ladák woman consists of a patoo gown called "mo-GHos," in which the skirt and body are in one piece. A girdle or "skieyraks" is worn round the waist. On fair days and other great occasions they wear a petticoat, a
[439] skirt striped with red, green and yellow. These are called "stakta" and cost about 20 rupees each, as they come from Lhása. A cheaper kind of holiday skirt called "thigma" is made of pattoo with flowers stamped in colours upon it.

343 GRANARY--gidbang large, pánga a store room for grain, such as every cultivator keeps in his house.

764 GRAVE--romkhang Buddhist funeral pyre, kabar Muhammadan grave. The Christian burial ground at Leh is called "róm khang" but a grave (without a monument) is called thurthrot and "pangso" is the earth mound over a grave. Khakchan or nantan, important. Also tsher-rdong chhak ches, to look grave.

231 GREYHOUND--lingskhee. The word means "sporting dog," but it is applied more particularly to greyhounds, these [55] being the only kind of sporting dog known to Ladákis.

243 GRIM--nas or ngomdok, beardless barley or "grim". This is the
262 grain most in demand in Ladák. From it is made "satoo," which forms the food of the people, and "chhang," which is the national drink. It ripens at greater altitudes than other grains, (i.e., close up to 15,000 feet above the sea), it ripens more quickly, and it requires less manure.

776 word means haunted by an unembodied spirit, the latter means haunted by the spirit of a living person. The former

291 HEAD DRESS--kasába the red turban worn by ArGHon women, gen-
301 erally adorned with a turquoise-studded silver or gold ornament, called "joogin" fastened above the centre of the forehead. dáón the white sheet worn over the kasába, covering the whole of it, except a band across the forehead, and coming down behind as far as the waist. peyrak the broad stiff leather, turquoise studded head-dress worn, always by Buddhist women of Ladák, and oc-
[554] casionally by ArGHon women. The size of the peyrak depends upon the wealth of the owner--a good one is perhaps 10 inches wide at the top and 3 feet long, and worth Rs. 300. The ordinary peyrak is perhaps 4 inches wide and 24 inches long, and worth about 50 rupees. When a woman is young she invests her worldly wealth in turquoises, which she fastens on to her peyrak. Later on, when her eldest daughter marries, most of these tur-
[583] quoises are given to her as a dowry. The turquoises used for this
439] purpose come from China. They are large flattish stones of a greenish colour and [59] full of flaws. Even a good one is worth only about 50 rupees.

784 In former days the Buddhists had a prejudice against the kasába and
291 dáón, and they would not allow any woman wearing this head-dress, to come upon their fields, the prejudice has now almost entirely died out.

798 HEATHEN--The Ladákis have no such word, they would speak of a person as belonging to a certain religion. If they wished to say he was an atheist, they could apply to him the word "armen-dirmen".

779 HEAVEN--namkha the region or space above us--the sky--where the
772 birds are flying and the saints are soaring, where it lightens and thunders, etc.--the ether--as the fifth element (vide Jaschke's Dict. p. 303) zhingkham or thóris or ótsál the everlasting abode of the spirits of the pious or of those who have atoned for their sins by remaining in hell for a certain time. The Buddhist heaven is not like the Christian heaven--indeed it is hard to say what it is supposed to be like, for it must be remembered that for a Buddhist to speak of "going to heaven" is equivalent to his speaking of "attaining nirvána" (which see). Tibetans of the

lower classes know nothing of their religion in regard to heaven and hell, beyond the fact that, when the end comes, their souls or spirits will be dealt with according to their deserts, when the pious will at once enter heaven ("thoris thop ches") and the wicked will have to atone for sins by remaining for a certain time in one of the 18 Buddhist hells. A better educated Ladáki would say that the soul ("sem") was like a drop of water, a mere isolated atom, during the period of its connection with this world (jiksten), but that when it was admitted into heaven, i.e., attained nirvana ("stongpa ngyid thop ches"), it was absorbed into a sea of infinity. According to Buddhist ideas therefore, there can be no idea of heaven as a place of reward. Their heaven is a place of absorption into the absolute infinite, of escape from the troubles inseparable from life in this world, a place where all individuality ceases to exist; where there is no such thing as sensation either pleasurable or the reverse, in short it is a place of spiritual annihilation. It is very strange that Buddhism should have made such way in the world, for men are certainly not mostly philosophers, and yet we find some hundreds of millions of the human race, professing this very philosophic, matter of fact, unattractive religion, a religion which practically teaches its followers that life is a curse, and that the goal towards which they should struggle is the attainment of "nirvana", or in other words absolute extinction, both bodily and spiritual. There is in it no idea of a benign intercession, or a free forgiveness of sins, or of a better world to come, all is a matter of account, certain actions are equivalent to a certain amount of evil, others are equivalent to a certain amount of good, the debit and credit sides of the accounts are unerringly kept, and in the end, if the soul has no outstandings to pay off, it is extinguished, otherwise it must go to hell [60] for a time before reaching the goal of its ambition--annihilation. Is the Buddhist faith answerable for the stoical character of its adherents, or was it originally accepted by these, because it accorded with their temperament? However that may be, it is certain that in Ladák, at any rate, Buddhists are now quite satisfied with their own religion, and are not in the least inclined to embrace either Christianity or the more popular faith of Islam. On the other hand, they regard persons of other religions with a benevolent indifference. The religion to which a person belongs, is, in the opinion of Ladakis, a good enough religion for such

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•779 798 [797] person, and it would never occur to them as possible that all persons not included in any particular faith, should be slain in this world or eternally damned in the next. This freedom from religious bigotry, which is enacted in one of the edicts of Asoka, doubtless accounts for the readiness with which a Ladáki will change his or her religion, when, from a worldly point of view, it suits so to do.

779 772 HELL--ngiáwa or ngiálwa. The Buddhists have 18 different hells, such as the hot hell, the cold hell, etc. They imagine that when the allotted number of re-births or re-embodiments has taken place, the soul, or "sem", should attain "nirvána", or, as they would put it, go to heaven (thoris thop ches), but if owing to sins (rdikpa) committed in this world (jikrten), the soul is unfit for nirvána (stongpa ngyid), it has to go to one of the hells for a certain period. There is no such a thing as eternal punishment in the Buddhist religious code. Eedaks or Yeedaks is the name of a kind of hell, or according to Jaschke "the fifth class of beings of Buddhist cosmography condemned in a fore-hell to suffer perpetual hunger and thirst; a grade of punishment preceding the final and full torments of hell, they are represented as giants with huge bellies and very narrow throats, inhabiting the air."

[775] Between the time of death and re-birth the disembodied soul is said to be wandering about in space (khorwároo kiám ches), it does not go to heaven or hell between the periods of re-birth. But see also "Metempsychosis."

826 [61]HERMAPHRODITE--Not known in Ladák. Ladákis think ill luck is caused by human monstrosities, and it is therefore probable that these are killed as soon as they are born.

579 HIGHWAYMEN--chakpa. Highway robbery is unknown in Ladák, but in Chángtháng (Lhása territory), where the people are less timid than Ladákis, it occasionally happens that Ladák trading parties [181] are attacked by Tartar robbers termed "chakpa". ArGHóns (see half caste) are more than a match for these highwaymen, but the Bots (i.e. Ladák Buddhists) seldom attempt resistance, although their party may far outnumber that of the robbers.

327 HINGE--kabza. The Ladákis don't use hinges--an iron hook and eye arrangement serves with them for a hinge.

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IDOLATOR--A Buddhist would describe himself as being a "skundey chhak phulkhan" i.e., "a god image worshipper," but a Mahomedan would call him a "kalaKHi skunda chhak phulkhan," i.e., a worshipper of mud-god images." WT 778 779 798

[66]IMMORTALITY--meeSHeeches. Ladákis think that an angel once brought a pitcher, filled with the water of life (doortshey i chhoo) to earth. One man drank a little of it, and in consequence, though he grew infirm and old, he could not die. The angel seeing this, returned to heaven, and reported the matter to the Deity, who then came to the conclusion that immortality was not suited to this world. He then ordered the angel to remove the water of life, and the angel fearing that if he emptied it out, some animal might drink it, took the pitcher containing it, to the top of a fir tree, where he fastened it to a branch, and left it. Soon after, some crows began to peck at the pitcher, and thus broke it and spilled the water of life over the spines of the fir, these therefore became evergreen, at the same time the crows beaks were splashed with the water, and the result is that a crow's lifetime extends to a hundred years. WT 773

This tradition probably dates back to a period anterior to the introduction of Buddhism into Ladák.

[67]INCANTATION--nganchhos. According to Jaschke, Buddhist incantations consist mostly of unmeaning Sanskrit syllables, in the recital of which, however, perfect accuracy is requisite. WT 788 779

INCARNATION--In Ladák, an "incarnation" or "avatár" is generally spoken of as a "skooSHok," but the correct word is skoochhok. In classical Tibetan "skoo" means "body" and "chhok" means "best" or "superlative." WT 775

In Lhása the use of the word "skooSHok" is not confined to "incarnations" and it is applied, as a term of respect, to any great man. In Ladák I have never heard the word used, otherwise than with reference to an incarnation, but I am informed by the Reverend F. Redslob, of the Moravian Mission at Leh, that he is occasionally termed by the people a "skooSHok". T 775 554 WT 554

The proper word for an incarnation is "sprulskoo" or "sprulpa" (pronounced in Ladák srulkoo or SHulkoo) this word too is understood in Ladák, but is less frequently used than the word "skooSHok." WT 775

grass, grain, wood, etc., to these merchants and their followers. WT 443

The Government of India stations a Political Officer at Leh. He is termed "the British Joint Commissioner," and under the terms of the Commercial treaty executed between the British Government and the Kashmir Durbar in April 1870, he, jointly with the Kashmir Joint Commissioner, exercises civil and criminal jurisdiction, in cases wherein both or either of the parties concerned are foreigners, that is to say others than subjects of the Maharajah of Kashmir. WT 648 692

LADAKI--The people of Ladák, irrespective of their religion, are spoken of, and speak of themselves, as, Ladaki or Ladagi or Ladakpa or Ladagpa. The people of India and other foreigners have corrupted this word into "Ladakhi," but this last word is incorrect, and is never used by a Tibetan. A Buddhist Ladaki, as distinguished from any other class of Ladaki, is termed, and terms himself, "bód or "bót while a Buddhist woman is termed "bóti." The word "bhôt" is incorrect, and is never used by Ladakis, though almost always used by Indians and other Asiatics. WT 101

A Mahomedan half-caste (the only Mahomedans, who are natives of the country, are half-castes) is called an "ArGHon." For a full description of these, see under the heading "*Half-caste.*" WT [563]

LADLE--tázoo or trázoo (general), chá*th*um or respectfully solthum (the brass ladle used for putting tea into a tea cup), chhoothum (the large brass ladle, with which Ladakis fill their water pots at a spring). WT 415

LAMA--lámа or lámba. In classical Tibetan, "la" means "high" and "ma" means, "the one," thus the literal meaning of the word "Lama" is "the high one" and thus "priest," Buddhism was first introduced into Ladák during the reign of Asóka, more than 2,000 years ago. Before that time the religion of the country was "an epicurean athiesm" (vide Cunningham's Ladák, p. 357). During the early days of Buddhism in Tibet, all Lámas (i.e., monks or priests) belonged to a single sect, but in the middle of the fourteenth century a reforming spirit arose, in the person of a Lama named "Tsongkhápa," the WT 792 779 T 792 779

T 792 builder, and first abbot khanpo), of the great Galdán or (GHaldán) monastery.

●779 WT 792 779 Láma Tsongkhápa prohibited clerical marriages, and generally speaking re-introduced a stricter and more austere form of Buddhism or Lamaism, which was not approved of by all. The consequence was that a schism arose in the Buddhist church, which then divided itself into two sects.

T 792 795 779 The reformers, followers of Láma Tsongkhápa, assumed the title of "Geylukspa" or "the virtuous ones," while the conservative party was called Drukpa or Dukpa or "zhámár," e. i., "Red cap."

779 WT 792 795 779 The original dress of all Lamas was a red petticoat (SHamthap), a waistcoat (stotGHak) embroidered in gold and other colours, a red shawl (zanggos), thrown over the left arm and shoulder, and wrapped round the body, leaving the left arm bare, a red cap (zhamar or panjoo or teebee márpo), and a red cloth bag (chhapreel) about 12 x 6 inches, suspended from the left side by a string round the waist, and reaching half way down to the knee. In the neck of this bag is a pocket, in which is kept a small long-necked brass vessel (chhapluk), containing about an ounce of water, called "hngakschhoo" "or incantation water," with a drop or two of which the Lámás render themselves ceremonially pure, after performing the offices of nature and at certain other [80] times. The above is at present the dress of the "Red caps," who in Ladák are spoken of as "Drukpas" or "Dukpas" but never as "Zhámárs."

The "Geylukspa" dress is very nearly the same, neither sect wears trousers, both wear the red petticoat, red shawl, and many coloured waistcoat, but the cap and bag (chhapreel) of the Geylukspa, instead of being red, are of a darkish canary colour--beyond this, except on great occasions when Geylukspas of high rank wear a yellow silk coat under, or instead of, the red shawl, there is no difference in dress between the so-called "red" and "yellow" sects. In Cunningham's very excellent book on Ladák, there is a coloured picture of a Geylukspa, "Geytshul" or neophyte, dressed in a yellow garment reaching from neck to feet, and drawn in round the waist, by means of a dark coloured girdle. I showed this picture to the SkooSHok (avatár) of the Speetuk (Geylukspa) monastery, and asked him if Lámás of his sect ever dressed so. He replied that neither in Ladák or Lhása did they ever wear a yellow coat, but that he believed the Mongólian

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Geylukspas (he referred I presume to the followers of the Táránáth Láma) did so.

Geylukspas are often spoken of as "serpogon" or "wearers of yellow clothes," so I imagine that, whatever may now be the custom, they originally dressed entirely in yellow. The Dalai Láma and the Tashi Lunpo avatar, both belong to the yellow sect, which in Lhasa is the more powerful, while in Ladák and Bhotan, the red sect is the more powerful.

The following account of Lámáism has been obtained by me, in part from the skooSHok of Speetuk, who is the head of the Ladak Geylukspa, or yellow cap sect, and in part from Hlóbon Topgeys, who was for long, the hlóbon or abbot, of Heymis, the chief monastery of the dukpa, or red cap sect. It very possibly may not be correct from a scholarly point of view, but it represents the local ideas on the subject.

In the early days of Buddhism in Tibet, there was only one sect known as "kádampa" or "dulvápa."

The word "dulva" means "to subdue or discipline," and the "dulva" is one of the divisions of the "kagioor" (or translation from Sanscrit to Tibetan, of the mandates of Buddha). It contains two hundred and fifty orders relative to the disciplining of the mind and body.

The word "kadampa" means "bound by the orders," that is to say, by the orders contained in the "dulva."

In those days the Lámás never ate meat or drank intoxicating liquors, nor did they wear any covering to their heads or feet, and celibacy was the invariable rule among them. Their clothing was red. Gradually there was a falling away from this high standard, and in due course there arose a sect known as "rnikmápa" or "hnikmápa" or "snikmapa," so called from their being followers of the "rningpa" or "hningpa" or "ancient" or "old fashioned" religion. This sect permitted the use of wines and meats and did not enforce clerical celibacy.

After this, a great Láma, named Padma, Jungnes, a native of Urgian (Ujain ?), came to Lhása (according to Cunningham, this was about the middle of the eighth century) and founded a new sect, known as the "Urgiánpa," which differed but little from the "Hnikmápa" sect.

Later still a "skooSHok," or incarnation, named "Phakspa Jamspal" founded another sect called "Saskiapa," from "saskiá" the name of the monastery to which Phakspa Jamspal belonged.

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This sect too resembled the "hnikmápa" sect.

Later again, a Láma, named "Paldan Drukpa," or Spaldan Drukpa" of Lhása founded another sect, known as the "drukpa or dukpa" or "kárgiootpa" sect. The word "ka" means "order" and "rgioot" is the name of that division of the "kárgioor" which deals with "Religious Mystical doctrines," called in Tibetan "Sanghngaks" hence the "kárgiootpa" sect, is the sect believing in the "rgioot" or book of Mystical doctrines, called in Sanscrit "tantra."

This sect, which is now the most powerful of all the red sects, is very similar in the matter of its somewhat lax morality, to the hnikmápa sect. Its Lámás eat meat, and drink intoxicating liquors, and though they may not marry, so long as they remain in the [81] priesthood, their lives are not invariably virtuous, and, provided a show of secrecy is maintained, they may live with a nun or any other woman. The nuns indeed (of the red sect) are commonly supposed to be little else than the servants and concubines of the Lámás.

Soon after the founding of the Dukpa sect, three other sects arose. The first was the Skarmápa, or Karmápa, so called because its members were believers in the "efficacy of works" (in Sanscrit the word "Karma" means "deed.") Mr. Jäschke says the Karmápa was a philosophical school of Buddhism.

Then arose, simultaneously it is believed, the "Dreegongpa" or "Breegongpa" sect, and the Staklungpa sect. These sects were founded by disciples of the great "Paldan Drukpa" and derived their names from the monasteries of Dreegong and Staklung, to which the Lámás who founded them belonged.

About this time a Láma named Bárawar, a resident of "Hlo" (i.e. Bhutan), introduced among Lámás, the custom of wearing hats and shoes.

The next landmark is to be found in the person of Láma Tsongkhápa, the great reformer, who was born about 1357 and died in 1419.

He viewed with disapproval the lax morality of the Lámás, which, he said, was not at all in conformity with the precepts of Buddha, and he founded a sect, whose conduct was to be in accordance with the original system of Lámáism. He prohibited the use of meat and wine among Lámás, he enforced clerical celibacy, he directed that the "Rgioot" or "Gioot," (that division of the "Kágioor" which deals with "Magic" or "Mystic Doctrines") should not be read, and he instituted the custom, which is still observed, of holding periodical conferences of

Lámás at Lhása. These reforms were not approved of by all, and the Buddhist church then divided into two great sects. T 792 795 779

The sect founded by Láma Tsongkhápa, was called "Geylukspa," and all other sects were treated as one, and termed "Drukpa." As a distinguishing mark, the Lámás of the "Geylukspa" sect adopted a yellow cap and yellow holy water bag as has already been explained. WT 792 795 779

Since the days of Láma Tsongkhápa, the "Geylukspa" sect has remained unchanged and undivided, but one new sect of Drukpas has been founded, by a Láma named Ngakwang Namgial of Bhotan. This sect is called "Hlondrukpa" the word "Hlo" being the Tibetan for Bhutan. The above information may be thus conveniently tabulated.

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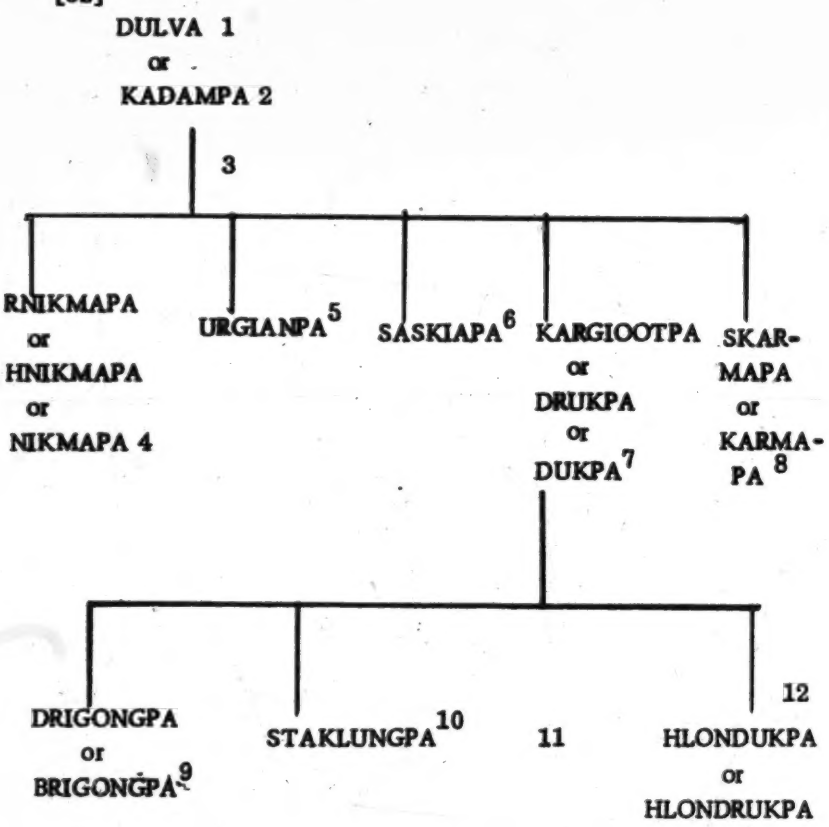

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1. Meaning, persons accepting for guidance the 250 rules of "Discipline," contained in the "dulva," which is one of the "kargioor" or translation from Sanskrit into Tibetan, of the precepts of Buddha.
2. From "ka" meaning "order" and "rdamoa" meaning "to bind." That is to say those bound to observe the orders; meaning the orders contained in the "dulva."
3. The above is believed to have been the name of the original sect of Tibetan Buddhists, who established themselves in Lhása, about the year 200 B.C. The Lámás or priests, wore red clothing, but left the head and feet bare. They drank no intoxicating liquors, eat no meat, refrained from matrimony, and considered absolute celibacy, a necessity for their priesthood.
4. The date of the institution of this sect is unknown. The name should be "Hningmápa" or "Rningmápa" or even "Hningpa," which means "old." The name refers to the fact that this sect mixed up the observances of the religion of Buddha, with those of the epicurean atheism which existed in Tibet prior to the introduction of Buddhism. The Lámás of this sect eat meat, drank wine, occasionally married, and were generally of lax morals. They wore red clothing like the "dulvas," but they wore caps, called "panjoo," of a red or black colour, and also wore shoes.
5. This sect, which much resembled the Rnikmapa sect, was founded about 750 A.D. by a Lámá of Urgian (Ujain ?) named Padma Jungnes.
6. The date of the foundation of this sect is unknown. It was very similar to the Rnikmápa sect. It derived its name from the Saskia monastery to which its founder Phakspa Jamspal belonged.
7. This sect, which was founded by Páldan (or Spálden) Dukpa (or Drukpa) accepts for its guidance the "ka" or "orders" contained in the "rgioot," which is the division of the kárgioor, which deals with "Religious Magic" or "Mystical doctrines." This sect is now, especially in Ladak, the most powerful of all the red-cap sects. It gave up the black cap, but has retained the red cap, called "panjoo."
8. This sect wear the black cap and never the red one. Its followers are believers in the efficacy of good works, and derive their name from the Sanskrit word "karma" which means "deed."

9. A Drukpa Lámа of the Drigong or Brigong monastery introduced some small modifications into the old drukpa procedure and founded this sect.
10. A Drukpa Lámа of the "Staklung" monastery, founded this sect which is almost the same as the old Drukpa sect.
11. At this period, namely between the introduction of the Staklungpa and Hlondukpa sects, the reforming Lámа Tsongkhapa (who was born about 1357 and died about 1419 A.D.) raised his voice against the degenerate Drukpa priesthood, and founded the now famous "Geylukspa" or "virtuous" sect, also known as "Sárpogon" or "yellow clothes" owing to its Lamas having adopted, as a distinguishing mark, a yellow cap, and yellow bag for the bottle for the incantation water. Up to the present time the "Geylukspa" sect has remained undivided. Its Lamas eat no meat, drink no wine and celibacy is strictly observed by them. The Dalai Lámа of Lhása belongs to this sect.
12. This sect was founded in the 15th century by a Drukpa Lámа of Bhotan, named °Ngakwang. The Tibetan name for Bhotán is "Hlo" or "Hloyool" hence the name of the sect which is much the same as the old Drukpa sect.

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[83]Most of the different sects of Lamas are represented in Ladák, having monasteries at the following places;--

I.--Geylukspa sect. At Speetuk (or Peetuk), Tiksay, Likir, Stok, Sáboo, Sangkar, Leh, Reyzong, Saspul, Deskit and Samthanling. The head-quarter monastery to which all important questions are referred is at Tashi Lumpo near Lhása.

II.-- Rnikmápa sect. At Taktak. Headquarter monastery is at Dorjeytrak near Lhása.

III.--Urgiánpa None. Headquarter monastery is at Sangling near Lhása.

IV.--Saskiápa. At Mátho (or Másho). Headquarter monastery at Ngor near Lhása.

V.--Kárgiootpa. At Hemis (or Heymis), Chimray, Ngióma, Hanley, Kárzok, Gya, Meeroo, Bazgo, Teya, Tingmoghang, Alchee, Yarma and Shama. Head-quarter monastery is at Deychhenchhongghor near Lhása.

VI.--Skarmápa. None. Head-quarter monastery is at Tshurboo near Lhása.

VII.--Drigonpa. At Lámáyooroo, Phiáng (i.e., Ghángngong), Shang, and Tángtsey (Shachhookhul). Head-quarter monastery is at Yángdreeghar near Lhása, and is presided over by the

WT Jiksten-gonpo.

779 VIII.--Staglungpa. None. Head-quarter monastery is at Namgiál-
792 tratshang near Lhása.

795 IX.--Hlondukpa. At Stagna (or Staghna), Head-quarter monastery
T is at Spungthangdeychhen near Lhása.

792 From this it is clear that the Lámas of Ladák are, to a man, sub-
795 ordinate to the Lhása Lámas. It is estimated that about one-
779 sixth of the entire population of Ladák consists of monks (Láma)
WT and nuns (Chómo), who practically speaking, live upon the rest
162 of the community. The monasteries hold extensive lands, for
792 which they do not pay anything like so heavy a rent as ordinary
423 villagers have to pay; and not only are they free from the very
651 burdensome duty of supplying "beygar" or "unpaid labour," which
241 is thereby increased for the rest of the population, but they also get their lands, to a very great extent, cultivated for them by the villagers.

WT There are altogether, including hamlets, some 98 villages in Ladak,
361 and of these the 61 largest villages were surveyed in 1885 by
621 Pandit Radha Kishen, Rai Bahadur, the then Wazir of Ladak who
241 found that the whole cultivated area of these villages amounted
651 to 17,641 acres, which paid a revenue of Rs. 36,326, the apportionment being as follows:--

(a) 14,140 acres held by villagers at Rs. 2·4 per acre.
(b) 1,321 acres held by State Officials at Rs. 1·4 per acre.
(c) 2,210 acres held by Lámas Rs. 43 per acre.

This shows clearly that Lamas pay for their land at about one-sixth the rate which an ordinary cultivator would have to pay.

WT As a matter of fact, this state of affairs is the result of judicious
661 bribery oft repeated, for whenever officials have been deputed to
792 make inquiries, etc. about the land tax, they have always been
241 bribed by the Lámás, not to look too closely into monastery af-
651 fairs. The Lámás have thus retained possession of a great deal
473 of land, regarding the existence of which nothing was known to the head-quarter officials, and for which they have never paid any revenue whatsoever.

WT The monks of the monasteries, of both the yellow and red sects, are
792 divided into two main classes, viz., those who attend to
795 spiritual affairs and those who attend to worldly affairs.

The former class is termed "geydun" or vulgarly, "gendun" or

MEDAL--Medals were not known in Ladák in the days of the Ladák Rajas; but soldiers who distinguished themselves in the field, were given grants of land. 703 423

[102]METEMPSYCHOSIS--Ladákis are believers in the theory of metempsychosis or the transmigration of souls; skieywa thop ches is the word used to signify re-embodiment of a "soul" or "life." They think that re-births are according to merit, that is to say, that if a man has led a virtuous life in this world, he will get a better re-birth than if he had led a vicious life. A very great and good man may take re-birth as a "skooSHok," (see "Incarnation"), but that is a very unusual occurrence. There are six classes into which ordinary re-births take place--the first on the list is the most to be desired, and each succeeding one is worse than the one before it. 775 779

(1) hla (gods or fairies); (2) hlámáeen (demi-gods); (3) mee (man); (4) tutro or tudro (animal); (5) eedak (a fabulous animal supposed to be always suffering from hunger and thirst, owing to its having a huge belly, but a long thin neck like, a hair of a horses tail, and through which sufficient nourishment can never pass to satisfy the cravings of stomach); (6) ngiálwa (hell, but unlike the Christian hell it is only for a time; for according to the Buddhist religion there is no such a thing as everlasting punishment).

The expression "tharlam (or tharpa) thop ches" signifies "to escape from further re-births," and "chirmeeldzokpa" signifies "one who has attained nirvána, and will not return to earth."

MILE--The word "mile" is not generally understood, but most Ladákis have an idea as to the "kós" which they put down at about a mile and a half. The ordinary way of measuring long distances is by the "ngeemachik" or ngeenlamchik, or "days journey," consisting of about 12 miles. For short distances they measure by the "tháng," i.e., plateau, or fan, but as a "tháng" may measure a few hundred yards or several miles, this system of measurement is not of much use. For particulars regarding the "migthong" and other measures of distance, see under the heading "Lineal measure". 804

MILL--ranthak (water-mill) hlungskhor (wind-mill, to be seen in Chángtháng not in Ladak; they are very small, and only grind about 2 pounds of grain per diem), lakskhor (hand-mill). 256

think the Ladákis show much inclination to join the Moravian congregation. A Roman Catholic Mission has more recently been established here, and may possibly prove more successful, as a proselytizing agency, for apparently, there exists an extraordinary similarity between the mystical ceremonial of the Lamaistic ritual, and that of the Romish Church. Religious considerations apart, the Ladákis would do well to adhere to the faith of their forefathers, for Christian Missionaries will never agree that Christianity and polyandry can exist together, they will therefore induce their disciples to drop the practice, though on the day that polyandry ceases to be general, the sun of the country's prosperity will set for ever. Polyandry and Lamaism most effectively check the increase of population, and the consequence is that every one is fairly well off, the people are happy and crime is rare. With a non-Buddhist population, all this would be changed, the country would be rapidly overpopulated, and the people steeped in poverty, misery and crime. The three acres, a cow and a wife principle may be well enough in countries having a landed gentry to be despoiled, or vacant lands to be taken up, but for Ladák, where there is no land to be got, and no country suitable for the emigration of a surplus population, it would amount to an economic error, to encourage the introduction of any innovation, having an undeniable tendency towards the ultimate abolition of the practice of polyandry.

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MOLE--SHmeya or rmeya. Ladákis think that a mole on a woman's face is a beauty.

MONK--Láma (general,) geylong (a full monk), geytshul or tsunchhung or chhungjung (a neophyte), but see under heading "Láma."

MOP--sumba. In Ladák a mop is made by fastening on to the end of a stick, a piece of sheep skin, with the wool left on it.

MORNING--hngamo (general), ngeema tsikSHar (sun, rise) ngeema-tsalm breakfast time about(10 o'clock). ngeema ngeenggung (mid-day). For "good morning," the word "joo" is ordinarily used; but if a layman addresses a Láma, or when one Láma wishes another "good morning," the word "chhak-tshal" is used.

415 [106]MUG--kórey; the shallow, saucer-like, drinking vessel made of wood, and some times lined with silver, which all Ladákis carry about with them.

764 MUMMY--ro skámpo. Tibetans usually burn their dead, but when a great Láma or Incarnation dies, they take the body, and without removing the inside, etc., place it, just as it is, in a large coffin, which is then filled up with salt, and removed to a suitable place where a chhorten is erected over it.

826 MUSCULAR--roosthak or roosthrak. Ladákis think a man full of blood (no muscle) is a strong man hence the name.

564 MUSICIAN--mon. In Ladák the "mon" is the musician caste. There
533 is no Ladaki word for "musician," the book word is rolmókhan.

000 MUZZLE--khamtshul (the lower part of face). khákaps (in Ladák these are made of plaited horse hair).

601 [107]NEPHEW--tasháo (general); acho-i-butsa (elder brother's son); no-i-butsa (younger brother's son); achey-i-butsa (elder sister's son); nomo-i-butsa (younger sister's son).

[108]NIECE--ácho-i bómo (elder brother's daughter); no-i bómo (younger brother's daughter); áchey-i bomo (elder sister's daughter); nomo-i bomo (younger sister's daughter); also tshámo (general).

● 779 NIRVANA--The Tibetan idea of attaining "nirvána" is their equiva-
781 lent to our idea of reaching "heaven". They think that life is bad; that it is full of pain and sorrow; and that the greatest conceivable bliss is the attainment of nirvána, or the state of "nothingness," which, according to our ideas, is the same as annihilation. "Stongpa ngyid" is the Tibetan equivalent for the Sanscrit "nirvána"; "ódsál" or "ótsál" (literally "light-bright") means the world to come--that place where it is always light and there is no night. "Sangeys thop ches" is to attain Buddhahood, or, in other words, "nirvána." "Kopang thop ches" is "to reach the standard of perfection" or Buddhahood. "Zhingkhams-la skiey ches" is "to be born in the field of merit," that is to say, to attain "nirvána" or to cease being reborn in this wicked world.

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a man is left a widower while he is still young, he waits a year or so, and then marries a woman of his own age. Ladákis think that if elderly men marry young wives, the latter are likely to have young lovers, hence their selection of wives of their own age. In this, as in most other such matters, the Ladákis show a great deal of sound common sense.

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[135]RESURRECTION--ró lángches. Buddhists do not believe in an ultimate resurrection of the body. For an account of their ideas on this point, see under the heading "Metempsychosis." They think, however, that persons occasionally return from the dead, that is to say, that [136] after death in this world, the earthly body and spirit may return to this world for a time. Some ten years ago a Lámá came from Lhásá to Leh and gave the following account of himself, which met with general credence. He said that he had died at Lhásá and had gone to "Ngiálwa," where he had burned for some months, after which he was removed to paradise, and that while there his "konjok sum," or "Trinity," had ordered him to return to earth for a year, to warn people of the fate which awaited the wicked. He showed brands all over his body, and said that they were the divine seals placed upon him in paradise. Needless to say, he came to collect money from the simple Ladákis. A person thus returned from the dead is termed "SHeelok."

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REVENUE--yonggo (income); bap or zhing-i-bap (the revenue obtained by the State from the land tax). The revenue of Ladák amounts to about R69,000 a year, and consists of (1) Land Revenue, in cash, about R45,000; (2), Land Revenue, in kind, about R11,000; (3) produce of the Roopshoo borax mines, about R8,000; (4) miscellaneous receipts, about R8,000. In addition to the above, the State imposes a very heavy indirect land tax, in the shape of "beygár" or "unpaid labour," which land holders have to provide. Thus, nearly all public works are executed by "beygár," and the postal runners are really "beygáris" though they receive a nominal remuneration. The wood required at Leh for use as fuel is cut by "beygáris" at Chiling on the Zángskár frontier, and after being floated down the river to Ngleymo (Nimo), is there taken out and brought up to Leh by "beygaris." In addition to this, the free transport supplied to the Lapchhak and Chaba Missions, and to the ex-Raja, and to certain other persons, must be taken into consideration. The

value of "beygar" labour supplied, has never been calculated, but it would amount to a very large sum. Indeed the people object to the supplying of "beygár" more than to the payment of the ordinary revenue. The amount of the tax, in cash and kind levied on land varies very much: thus the monasteries pay about 4 2/5 annas per acre, the official aristocracy pay about 20 2/5 annas per acre, and the ordinary cultivators pay about 36 2/5 annas per acre. Assuming the total amount of land to be 176, we find the monasteries hold 2·2, the officials 1·3, and the villagers 14·1, respectively. 657 656 651 423 565

[138]ROSARY--thánga or thránga (a rosary); thrángárdok (a bead of a rosary); chhupSHat (the silver, or other metal beads of a rosary); donzin (the king bead, that is to say, the large bead on the rosary which enables the teller to know when he has told the whole of the beads once). There are usually 108 "thrángárdok" on a rosary, and occasionally 109 or 111 or 113, these are the only beads which are "told"; the "donzin" marks the completion of the bead circlet, and the "chhupSHat" are for recording the number of complete bead-circlets "told." 784

As each bead is "passed" or "told," the teller mutters the six syllables: Óm má nee pat mey hung, which when pronounced in the ordinary manner, sounds like Om máni padmey hung. Cunningham transcribes these sounds thus: "Aum máni padme, hun," and translates them "O lotus-bearer, hun."

Jäschke writes: "Om máni pad-me hum," and translates them "O thou jewel in the lotus, hum."

In a Buddhist sacred book, entitled the "Kábun" or (vulgarly) Káng-bum", i.e., "The hundred thousand precepts," the following fanciful explanation is given:-- 779● 775

There are six spheres in which a soul or spirit may find re-embodiment (see "Metempsychosis"). If the soul cannot obtain re-admittance to any of these, it cannot be re-embodied, and must therefore go to heaven, that is to say, attain nirvána, which is the goal which all Buddhists desire to reach, with as little delay as possible. The above argument is not sound, for, according to Buddhist ideas, a soul, pending re-embodiment, or admission to heaven, may wander about disconsolate in space (sem khorároo khiám ches), and it may therefore be argued that if a "soul" which has not earned its admission to paradise is in any way prevented from taking re-birth, it will

779 776 so wander about for an indefinite period, and will not be admitted to paradise, merely because it cannot gain admission to any of the spheres for taking re-embodiment. But to return to the "kábum." The pious are informed that, with a pure heart and humble voice, they should repeat the six mystic syllables as often as possible, for that by so doing they close the doors of the six spheres into which it would otherwise be possible for their souls to take re-birth. 788 779 775

Óm--repeated often enough closes the door of "hla-i-hnas" (fairy place).

Ma--repeated often enough closes the door of "hlámáeen-i-hnas" (demi-god place).

Nee--repeated often enough closes the door of "mee-i-hnas" (man place). [139]

Pat--repeated often enough closes the door of "tutro-i-hnas" (beast place).

Mey--repeated often enough closes the door of "eedak-i-hnas" (fore hell).

Hung--repeated often enough closes the door of "ngiálwa-i-hnas" (hell).

And it is added that if they are assiduous enough in this prayer, the result will be that they will escape the curse of re-birth, and will, when next they die, attain nirvána. The Incarnation of the Speetuk monastery gave me a slightly different version. He said, a body cannot be born unless good seed is sown; if a body is not born, a soul cannot be re-embodied. The result of repeating the six mystic syllables is, he said, to cause the "seed" of the gods, demi-gods, men, etc., not to germinate so far as concerns the soul of the person who has been diligent enough in repeating the mystic syllables.

I don't think any one in Ladák knows what the words or syllables really mean; the majority of the people don't even pretend to know.

865 796 [140]SABBATH--za-ngeema (Sunday). Ladákis do not keep one day in seven as a day of rest and prayer, but the tenth day of every month, which is called tshesschoo (meaning "date ten"), is, or should be, observed as a day of praying and feasting.

788 SACRAMENT--Missionaries use the word "tamja" (meaning a "binding" or "making fast"). Tibetans have nothing quite like the Christian sacrament, but at the time of making a vow, they

receive "tamchhoo" (meaning "binding water") from the hands of the priest, and this they reverently drink. 788

SACRIFICE TO--skoorim cho ches (to perform the sacrificial rites); chhotpa phul ches (to offer up a sacrifice). The taking of life is contrary to the Buddhist religion, live animals are therefore not slaughtered in the ordinary sacrificial manner. If a Buddhist wishes to offer an animal as a sacrifice, he dedicates it to the gods and leaves it at the monastery. This is termed "tshey thar la tạng ches;" all such animals are kept on the monastery lands, doing nothing for the rest of their lives. Another kind of sacrificial offering consists of satoo, dyed blood-red (by means of the juice extracted from the root of a medicinal herb known as "dreemok") and kneaded, and made into a particular shape and crowned with a cone of butter. It is then termed a "chhotpa." 782 779 792

SAIL--The "sails" of the Chángtháng windmills are of wood, scooped out like a ladle, "(they are called hlungsskor-i-SHokpa"). 000

SALUTE TO--joo (or zhoo) zăr ches, or respectfully chhak phul ches. When equals meet, each says "joo" or "joojoo"; if one is of slightly lower rank, he says "joo ley" and receives the answers "joo." "Salami" is the term for a military salute, and also for a guard of honour. Hniemdong táng (or pheeng) ches is to come out to salute, as the Lámás and women and musicians of a village come out to salute any person of rank passing [141] through their village. The Lámás come with their sacred musical instruments, the women with offerings of milk, satoo, ghee, chhang, and incense, and the musicians with drums and clarionets. 554 195 576 792 533

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SASH--palthar (a kind of sash-like belt for holding a sword); palthar táng ches (to wear such a sash); skieyr (kasa kind of waist-band worn by both sexes). The women, in addition to the skieyraks, wear a kind of sash, called a "yok-skieyraks," and from this hangs a collection of ornaments, termed "ldócha," consisting of cowries, needles, pins, a knife, spoon, purse, etc., etc. The brass rosette-like ornament worn on the "yok-skieyraks" is called a "ldólen." 291 301

Ladáki men sit cross-legged, but for women it is considered an improper position, so they kneel on one knee and sit on that heel, keeping the other knee erect, or they sit on the calf of the upright leg and tuck the other leg under them; to sit thus is also termed tsong tsong la duk ches. Central Asians consider the Indian attitude indecorous. 516

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STEP-CHILD--máyar poorok. 601

STEP-DAUGHTER--máyarpoorok-i-bómo.

STEP-FATHER--pháyar. Tibetans think that if one father dies, it is good for the children to have a step-father.

STEP-MOTHER--máyar. Step-mothers are looked on with much disfavour.

STEP-SON--máyarpoorok-i-pootsa.

STEWARD--chhakdzot or chaGHzot. The officer in charge of stores. In a monastery he is a great man. But see "Lama." 644 792

[153]STORE-HOUSE--pánga (the underground compartments kept for the storage of grain); dzot (general term). 343

STRAW--sokma or sogma (unchopped); and phugma (chaff-straw broken up by being trodden upon by the animals treading the grain out of the ears). 243

[154]SUFFOCATE TO--khásup táng ches or boksup (or tshupskor) la tang ches (by preventing respiration). Buddhists are not allowed to take life, so when the Tartars of Chángtháng want meat, they tie up an animal's mouth, thus causing it to die of suffocation; or they cause it to fall over a precipice and be killed. The Tartars then eat the flesh with easy consciences. 779 253

[155]SURNAME--Tibetans have no surnames. 551

[156]TABLE--choktsey (general term for the stool-like tables used by Ladákis); ltapchok (about 6 inches high); hlángchok 352

TEA-SPOON--thurmang chhungan (the ordinary spoon); chhá'thum, or respectfully solthum (the large brass spoon with which tea is ladled into the cups). 415 195

TEMPLE--Ladákis have no temples, and are not addicted to congregational worship. Almost every man has in his own house, if he is a rich man, a "Hlakchhung" or "idol room," where a Lama always is on duty to attend to the lights, repeat prayers, etc., and if he is a poor man a "Chhotkhang" or idol room. The apartment in a monastery where the sacred books are kept is called the "Chhoskhang." The room in a monastery where congregational worship takes place is called "Dookhang" or Rdookhang. 346 778 565 792 792 779 794

[160]TOBACCO--tamak. Ladákis smoke the pure leaf of the tobacco plant, grown in Baltistan. They dislike the abomination of the Indian bázár. 276 439

TOOTH-ACHE--so-i-zuk. Tibetans think that tooth-ache and the decay of teeth is caused by the presence of a small worm, which they call "So-i-boo." 763

[161]TRANSMIGRATION--khorwa or skorwa, the theory of "metempsychosis" (which see) or the six classes of beings in which re-birth of the soul may take place. 775

TRAP--peeltem (any kind of contrivance, other than a snare or noose, for catching animals); peerdung (with falling trap door, like a rat-trap). 224

TRINITY--konjok sum. The Buddhist Trinity consists of (1) sangeys konjok (Buddha); (2) chhos konjok (the Buddhist scripture); (3) geyndun konjok (the Buddhist priesthood). 779

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TROUSSEAU--raktak. This is the word used to denote the whole of the property, of whatever kind, which a girl gets from her parents when she marries. The chief object, from the bridegroom's point of view, of having a set wedding is to get hold of this "raktak," for if there is no formal wedding, there is probably no "raktak." Hence the object of celebrating a wedding long after the woman has become the unmarried wife of the man. But see "Marriage." 583

311 UNCULTIVATED--stong (waste land); tha (land which is only temporarily uncultivated).

556 /165/ URN--samáwár. The Russian combination tea-pot and urn.
415 A cylinder for holding charcoal, passes through the centre, and the tea and water are put in and boiled by means of this charcoal. These urns are much used by the well-to-do people of Ladák, especially when on a journey.

426 USURER--phar-zákhan. The Indian and Kashmíri traders of Leh do
792 not do much in the way of money-lending. The people seldom borrow anything but grain, and this they usually borrow from the monasteries. The Indian bazar rates of interest prevail in Ladák. For money, one anna per rupee per mensem is the usual charge, and for grain "sowái" is paid, that is to say, for every four parts of grain borrowed, five must be repaid at the time of the next harvest.

562 /166/ VEIL TO--yola kap ches (general); rdongyol kap ches (the
292 face). Tibetan ladies do not ordinarily wear veils, except in the case of the ex-Raja's wife, who is supposed, when she appears in public, to wear a veil, called "SHokSHok," which is made of silver wire and studded with pearls and turquoises.

577 /167/ VIRTUE--geywa. The ten chief virtues, as defined by the
779 Buddhist scriptures, are the abstaining from (1) killing, (2) stealing, (3) fornication, (4) lying, (5) abuse, (6) idle talking; (7) calumniating, (8) avarice, (9) mischief, (10) heterodoxy.

574 VISIT TO--jal la chha ches (when the inferior goes to visit the
554 superior); jal la yong chuk ches (to receive the visit of an
195 inferior); thuga chha ches or thuk ches (when the visit is between equals); thuga yong chuk ches (to receive the visit of an equal).

VISIT--jalches (of an inferior to a superior); thukches (between equals).

VISITOR--jalkhan (of inferior rank); thukkhan (equal in rank to the person visited).

862 /168/ WEAN TO--peebee chat ches. Ladákis don't wean their children till they are two, or even three, years old.

564 WEAVER--thakkhan. There is no "weaver caste" in Ladák.

286 /169/ WIDOW--mórangmo. But see "Marriage," "Divorce," and
589 "Remarriage."
601

595 562

But it must be said that nevertheless the woman's position in general is a much higher and more dignified one than that of the woman in India, especially those in Hindu families. The Tibetan woman in the polyandrous marriage often occupies a highly honored, yes, even dominating influence as mother of the family and as mistress of the sacred hearth. Exceptions only go to prove the rule. Compare also Tafel, Meine Tibetreise /My Tibetan Journey/, Stuttgart, Berlin and Leipzig, Union Deutsche Verlagsanstalt, p. 342 ff.

Marital Life and Household.

000 Drogpa Namgyal and Chosskyid became an increasingly happy married couple. It is true that the talk before the marriage about Chosskyid's tendency towards frivolity had not been entirely unfounded. The atmosphere in her parental house was not a good one, her father was a man of the world who in no way took the third commandment of the Buddhists (130) literally. But when she was removed from the unhealthy environment of the parental home, and came under the influence of her husband who gave her support with a loving and firm hand, and when she was brought into the education of her husband's energetic grandmother, she developed into a faithful wife and an efficient housewife.

[779] 130. "Thou shalt not commit illicit sexual intercourse," says the third of the ten commandements of the Buddhists.

?42 It was a great grief for her that she was denied a child for two years, all the more so since it is considered a disgrace for a Tibetan [784] woman to be sterile (mo-śam). Upon the advice of the hermit Tsetan, her husband called five lamas into the house, who for two days performed ceremonies (sku-rim) and mumbled prayers to the benign [776] goddess, the sovereign White Tara (sgrol-dkar), asking them to present Chosskyid with a son. During this time the lamas were entertained well and amply with food and drink. Lobsang Wanggyal also put a silver coin into the hand of each of the red-coats, as they were leaving. Despite all this Chosskyid continued to be denied the joys of motherhood. Thereupon the hermit advised her /118/ to do a pilgrimage to the nearby monastery of Tingmogang and to have new brass offering lamps placed before the image of the White Tara there. This she

The second prayer:

788

Nga nam-mk'a daṅ mnyams-pai sems can t'ams-cad/
bLama sans-rgyas ĉos-kyi sku-la p'yag t'sal-lo/
bLama loṅs-spyod rdzogs-pai skul-la p'yag t'sal-lo/
bLama sans-rgyas rin-po-ĉe-la p'yag t'sal-lo/

(of metempsychosis)! Thou Buddha, with the thousand eyes who showest (us) the fortunate Kalpa (meaning, "world era"), thou who leadest one in this manner, the other in that! To thee, the 'teacher' Chanrezig, we pray!"

A second prayer addressed to Gautama Buddha in the "three bodies" goes as follows: "We innumerable living creatures all pray to you, the sublime Buddha in the body of the doctrine (Sanskrit, Dharma-k'aya) (137). We pray to thee, Oh thou sublime Buddha, in the body

[779]

137. The perfected Buddha who has attained the illumination (Bodhi), according to the Mahayana doctrine possesses three "bodies" or outward forms (Tibetan, sku; Sanskrit, K'aya): The completely spiritualized "body of the doctrine (Tibetan, ĉos-kyi sku; Sanskrit, dharmak'aya)," the incarnate Word"; the "body of blessedness (Tibetan, loṅs-spyod rdzogs-pai sku; Sanskrit, sambhogak'aya)" in which the Buddha enjoys perfect blessedness. These two are mentioned in the prayer. As a third one there is added to these the "body of transformation (Tibetan, sprul-sku; Sanskrit, nirmanak'aya)," the shape in which the Buddha appears visibly among the living creatures and in which he performs and teaches his saving work among them, until he finally dies for the last time in order to be completely "extinguished" at that time in the wholly attained Nirvana (Sanskrit, Parinirvana).

of perfect blessedness (Nirmanak'aya)!" Further prayers addressed to Chanrezig, to Maitreya, and to other deities, then follow.

The first prayer is uttered while the men stand and have their heads bared; the second they say kneeling, the third lying down so that their heads touch the ground (hence the name "head procession"). Then they all rise and march at a distance of a man's height from each other, until their feet arrive at the spot where there head was touching the ground earlier. Not a word is to be spoken outside of the prayers,

782 creatures! Come down, we pray you, from thy celestial abode! Descend with thy retinue of gods, giants and freers! In all humility we fall down before thy lotus feet! Release us from all distress! Oh sacred Mother!" (At this point the suppliant makes an offering of flowers, incense, rice, or little lamps before the statue or image of Tara.) "We praise thee, Oh exalted and adored Tara, thou who art adored by all kings and princes of the ten points of heaven /literally: "of the compass."--translator./, now, in the present, in the past, and in the future! We implore thee to receive graciously this offering of flowers, incense, lamps, food, music of the cymbols, and other gifts! In all sincerity we implore thee that thou mayst enjoy the food that is here offered to thee in all thy celestial shapes /167/! The most sinful hearts, nay, even the committers of the Ten Sins (151)

[779] 151. The "Ten Sins" correspond to the Ten Commandments of Buddhism, the trespasses of which they constitute: One must not kill any living creatures, one must not steal, not commit any unchaste deeds, not lie, one must not partake of inebriating beverages, and so forth; the "Five Enormous Sins" (sdig-pa t'sad-med lna) are: 1. Patricide; 2. Matricide; 3. The slander of the "Exalted Lama" (the chief Superior Lama); 4. The destruction of the image of the "Blissfully perfect." That is the designation for the (fabricated) six predecessors of Gautama Buddha (bde-bźin bśegs-pa; Sanskrit, Tathagata), who are frequently represented in a group on pictures; 5. To kill one's virtuous abbot.

and of the Five Enormous Sins (t'sad-med lña), will obtain forgiveness and perfection of heart if they repentantly confess their sins to thee. When we (human beings) in the three regions (152) have amassed merit,

[772] 152. The three "Regions of the Heavens" are: 1. the region of desire; foolish desire leads to the formation of shapes and finally of living creatures; 2. the region of the shapes; 3. the formless world.

then we rejoice over this good fortune, all the more when we think of the lot of the animals who are miserably submerged in the sea of suffering. For their sake we are now turning the Wheel of the Law (153). We

153. To "turn the Wheel of the Law" is the Buddhistic expression

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

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only one wife, unless she should have no son. Women are not married in Láhaul merely to till their husband's land. It is very common to engage labourers for that purpose."

The Buddhism of Spiti and of the higher parts of Páng in Chamba, the only portions of the Punjáb whose inhabitants have returned themselves as Buddhists, is the Lámáism of Tibet, perhaps the most utterly corrupt form of the religion of Gautama. We have already seen how largely, so soon as we enter the Himalayas, the Hindúism of the plains becomes impregnated with the demonology of the mountain tribes. A similar fate befell Buddhism in the mountain ranges of Central Asia. To the mysticism, with which the northern school had already clothed the original simple creed, have been added the magic and devil-worship of the Tantras and the impure cult of the female principle or Sakti, till the existing system is a superstition rather than a religion. "As in India the Bráhmans have declared all the ancient village *thákurs* and *devís* to be only so many different forms of Mahádeo and Parbati, so in Tibet the *lámás* have craftily grafted into their system all the ancient gods and spirits of the former inhabitants. Hence, though Buddhism is the prevailing religion of the country, yet the poorer people still make their offerings to their old divinities, the gods of the hills, the woods and the dales. The following are some of the classes of deities which are worshipped under distinct Tibetan names: Mountain Gods, River Gods, Tree Gods, Family Gods, Field Gods, and House Gods. The mystical system of the Tantrists has been engrafted on the Buddhism of Nepal and Tibet, and the pictures of the prevailing sects are filled with representations of the three-eyed destroying Iswara and of his blood-drinking spouse,* while the esoteric doctrines include the filthy system of Buddha Saktis, or female energies of the Pancha Dhyáni Buddhas, in which the *yoni*, or female symbol, plays a prominent part." The wrath of Káli is daily deprecated in the religious service of the temples,† trumpets made of human thigh bones are used, and offerings are made to the Buddhas in which even meat is included, though one of the precepts most rigidly insisted on by Gautama was a regard for animal life. The priests "foretell events, determine lucky and unlucky times, and pretend to regulate the future destiny of the dying, threatening the niggard with hell, and promising heaven, or even eventually the glory of a Buddha, to the liberal. Their great hold upon the people is thus derived from their gross ignorance, their superstitions, and their fears; they are fully imbued with a belief in the efficacy of enchantments, in the existence of malevolent spirits, and in the superhuman sanctity of the *lámás* as their only protection against them. The *lámás* are therefore

The Buddhism of the Punjáb Himalayas.

* The image of Iswara has a snake round his waist, carries a thunderbolt or a sword in his right hand, and is trampling human beings beneath his feet. He is represented as frantic with anger, his eyes staring, his nostrils dilated, his mouth wide open, and his whole body surrounded by flames. His spouse is of a blood-red colour, and wears a necklace of skulls; in her right hand is a sceptre surmounted by skulls and the holy thunderbolt, while with her left she carries a cup of blood to her mouth. A circle of flames surrounds her body.

† This service is described at length in Chapter XIII of Cunningham's Ladákh; it bears no little resemblance to the ceremonies of the Roman Catholic Church.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

constantly exorcists and magicians, sharing no doubt very often the credulity of the people, but frequently assisting faith in their superhuman faculties by jugglery and fraud."

The Buddhism of the Punjáb Himalayas.

Prayer has been reduced to a mechanical operation, and the praying-wheel is a triumph of the Tibetan genius.* It consists of a cylinder turning on an axis and containing sacred texts and prayers, or sometimes gibberish, whose only merit is that it has a sort of rhythm. It is made of all sizes, from the pocket wheel to be turned on the hand as one walks along, to the common wheel of the village, which is turned by water, and prays for the community in general. Each revolution is equivalent to a recital of the prayer contained in the cylinder. Flags inscribed with prayers are fixed at the corners of the houses, and answer a similar purpose as they flap in the wind. Every village has its *mani* or stone dyke, sometimes nearly half a mile long, on which are flung small pieces of slate inscribed with mystic formulæ. "These slabs are votive offerings from all classes of people for the attainment of some particular object. Does a childless man wish for a son, or a merchant about to travel hope for safe return; does a husbandman look for a good harvest or a shepherd for the safety of his flocks during the severity of the winter? Each goes to a *lámá* and purchases a slate which he deposits carefully on the village *mani*, and returns home in full confidence that his prayer will be heard." These *manis* must always be left on the right hand, and people will make considerable detours in order to do so. Small shrines are erected in the fields to propitiate the deities and obtain an abundant harvest. The dead are sometimes burnt and the ashes preserved, in the case of great men, in a cenotaph; but corpses are often exposed on the hills to be eaten by wild beasts, or cut into small pieces and thrown to dogs and birds according to the custom of Great Tibet, where these beneficent methods are philosophically preferred as most likely to be pleasing to the Heavenly Powers.

The Hindú Buddhism of Láhaul.

Spiti is the only portion of British territory whose inhabitants have returned themselves as Buddhists. But though the Census figures shown in the margin would draw a line of the sharpest and most definite kind between the religions of Hinduism and Buddhism where they meet in the mountains of the Kúlu sub-division, yet the actual line of demarcation is by no means so clearly marked. On this subject Mr. Alexander Anderson, the officer in charge of Kúlu, writes:—

Tract.	Hindú.	Buddhist.	Musalmán.	Others.
Kúlu — —	99,888	—	833	51
Láhaul — —	5,302	—	25	39
Spiti — —	1	3,120	—	1

"In Kúlu, including *ecclesiastical* Rúpi and outer and inner Seorái, the population is Hindú with scarcely an exception. In Spiti the only religion is Buddhism. In Láhaul there is a mixture of Hinduism and Buddhism. Since the last Census, Hinduism in Láhaul has advanced, and Buddhism

* The praying wheel is peculiar to Tibet, where it was generally used at least as early as 400 A. D.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

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retreated. In the valley of the Chandra Bhága, Hindúism has always existed, and is now the prevailing religion. No doubt some Buddhist observances still exist, modifying Hindúism more or less; and in secret the people may observe some Buddhist customs more than they will publicly admit. But they are brought by trade into close intercourse with the people of Kúlu, and find it to their advantage, from the social point of view, to prefer Hindúism. In the separate valleys of the Chandra and the Bhága, Buddhism has a much stronger hold than in the valley of the united rivers. But here again Hindúism is advancing, the people declare that they are Hindú Kanets, though they are probably more Buddhist than Hindú; and the Moravian missionaries at Keylang state that caste distinctions, which do not exist among pure Buddhists, are becoming more marked. The *lámás* of Láhaul will not eat with a European, while the *lámás* of Tibet have no objection to doing so. This advance of Hindúism is ascribed in part to the influence of the *thákurs* or barons of Láhaul; but it is, apart from such influence, which no doubt has its effect, inevitable and natural. These two valleys (the separate valleys of the Chandra and Bhága) are best described as a margin or debatable land between the two religions, though at present they are more Buddhist than Hindú. The people were once Buddhists and are so now to a great degree. But they have accepted caste and respect Bráhmans to some extent, and though it is known that many of their religious observances are of a Buddhist character, still they are accepted in Hindú Kúlu as Hindús."

Mr. Heyde, the Moravian missionary, puts the case rather more strongly for Buddhism. He is quoted at length in the following pages. Even the transition from Hindú to nominal Buddhist and back again seems to be possible from the quotation from Mr. Anderson given below.

It would appear that there is little of Buddhism about the Láhaul *lámás* save their title. Even in small things the progress of Hindúism is visible. When Dr. Aitchison visited Láhaul the people would not as a rule kill an animal, eating only those which died naturally. But when the craving for the flesh-pots grew too strong, several combined in the slaughter in order to diminish the crime of each by distributing it over many. Now-a-days sheep and goats are commonly slaughtered without any scruple, while Mr. Anderson says: "It is not improbable that the Dágis and low castes, and perhaps even the so-called Kanets, when they wish to indulge in beef, kill a cow or a bullock on the sly, though this is denied with indignation and disgust." Even in 1868 the so-called pure Buddhists freely sacrificed sheep and goats to the *Lhás*, or local genii, employed Bráhmans in many of their ceremonies, and shared in all the superstitions and belief in witches and magic of their Hindú brethren. The same change which has taken place in Láhaul has apparently been going on in Upper Kanáwar; for in 1829, when Captain Gerard visited it, the religion of this tract was most certainly an impure Buddhism, while in the recent Census the state of Basáhir returned only one Buddhist among its inhabitants. In the Census of 1868 all the inhabitants of both Láhaul and Spiti were returned as Hindús, though Buddhists were separately shown for other districts. In 1869, Mr. Lyall wrote thus on the subject:—

"The people of Láhaul have now-a-days so much traffic with Hindús that they cannot afford to be cut of the pale, and are rapidly adopting all

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

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Hindú ideas and prejudices. The process has been going on in some degree ever since the Rájas of Kúlu annexed the country, but it has been greatly accelerated of late years by the notice taken by our Government of the Láhauls and their headmen, and by their contact with Hindús more orthodox and exclusive than those of Kúlu and Chamba. The force of attraction which Hindú exclusiveness brings to bear upon outlying tribes is enormous, and seems to be in no way weakened by the fact that the Government is in the hands of Christians. That fact of political subjection leaves the Hindús no other vent for their pride of race but this exclusiveness, and therefore heightens its value. Moreover, the consolidation of many Hindú races into one great empire increases the power which Hindúism has always had of drawing outsiders into its circle, for in social matters the empire is Hindú, and as Hindús the Láhaulis are free citizens, while as Buddhists and Botiás (Tibetans) they would be left out in the cold. The Láhauli now looks upon the name of Boti as a term of reproach. One of the headmen, when in my camp on the borders of Ladákh, met his own brother-in-law, a Boti of Ladákh, and refused to eat with him for fear that my Hindú servants might tell tales against him in Kúlu and Kángra."

And in 1881 Mr. Anderson wrote:—

"There are Buddhists in Láhaul, though there is a tendency now, as at the former Census, to record all as Kanet Hindús. *Lámás* are generally of the Kanet caste, though there are, I am told, cases where even *thákurs* have become *lámás*. The Kanet cuts his *chóti* as does a *gosain*, and becomes the disciple of some *lámá*, and this may be even after marriage. The *lámás* of Láhaul (Drukhpa class) may marry. Their sons belong to their father's original caste. *Lámás* sometimes cease to belong to the priesthood, allow their *chótis* to grow, and are again received as Kanets. Women become nuns and live in the monasteries, where the morality is far from pure. It is common for cases of seduction to occur, and then the abbot imposes a fine (*dharmdand chostím*) in the shape of a feast to the fraternity. These facts show how intimately Hindúism and Buddhism are connected in Láhaul. It is still common for both Bráhmans and *lámás* to be present at marriages and funerals."

Religion of Láhaul and Spiti.

The religion of Spiti is the Tibetan system of Buddhism, of which an excellent account is given in General Cunningham's *Ladákh*. The religion of Láhaul is the same, but mixed up with some ideas and observances borrowed from Hindúism, and with a substratum of the worship of local spirits and demons, which has already been described as existing in Kúlu, and which appears to be the primeval religion of the country of the high Himalayas inhabited by Hindú races. The following description of the religion of Láhaul was written down at Mr. Lyall's request by the Reverend Mr. Heyde in November 1868. His long residence among the people, by whom he is invariably respected, and great knowledge of their language and customs, ensure its accuracy:—

"The religion of Láhaul has been for a long time, and is still essentially Buddhism. It is, however, difficult to ascertain at what time this religion was introduced, as there do not exist any historical documents in Láhaul itself, and little reliance can be placed upon the vague traditions preserved by even the best informed men, such as *Thákur* Tára Chand and others. From their accounts, however, it may be gathered that long ago the kings of Ladákh, or rather a branch of the family (which at that time

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

[QUOTE FROM Rev. Heyde] [Punjab Gazetteer,

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reigned over Gúge and some other provinces of Ladákh), exercised a great influence in the matter, and were zealously engaged in propagating and establishing the Buddhist religion, especially in Láhaul. When, under their rule, crimes or smaller offences had been committed by Láhaulis, the offenders were punished by making them build religious monuments. Thus, for instance, all the *manis* and many of the *chhoddens* which are so common by the road-sides in Láhaul were originally built in accordance with a sentence by convicted offenders in expiation of their misdeeds.* According to Csoma-de-Körös and others, Buddhism was established in Tibet in the seventh century of our era,† and from thence and Ladákh it was no doubt introduced into Spiti and Láhaul, but probably to a small extent only up to the time of the king of Gúge before mentioned. I am unable to fix the date when the Gúge chiefs ruled over Kárja (the Tibetan name for Láhaul), the native accounts being too uncertain.

"Without doubt there existed a very low kind of religion in Láhaul before Buddhism got hold of the people, and the latter has not been able to suppress it entirely. That early religion of Láhaul is still known under the name of *Lung pachhoi*, that is, the religion of the valley. When it was flourishing, many bloody, and even human, sacrifices seem to have been regularly offered up to certain *lhá*, that is, gods or evil spirits, residing in or near old pencil-cedar trees, rocks, caves, &c. This cruel custom disappeared gradually after the doctrine of the Buddhists had influenced for a time the minds of the people. There is a story which I shall relate, as it seems to show that this was the case: Near the village of Keylang a large dry pencil cedar was standing till last year, when we felled it for fire-wood: the story goes that before this tree, in ancient times, a child of eight years old was annually sacrificed to make the spirit who resided in it well-disposed towards the inhabitants of Keylang. The children seem to have been supplied in turn by the different families of the village. It happened one year to be a widow who had to give up an only child of the required age of eight years. The day before her only one was to be taken from her she was crying loudly, when a travelling *lámá* from Tibet met her, and asked the cause of her distress. Having heard her story the *lámá* said: 'Well, I will go instead of your child.' He did so but did not allow himself to be killed: 'the spirit must kill me himself if he wants human flesh,' said he, so saying he sat himself down before the tree and waited for a long time; but as the demon made no attack on him, he became angry, took down from the tree the signs and effigies, and threw them into the Bhága river, telling the people not to sacrifice any more human beings, which advice was followed from that time forward. The demon fled and settled on the top of the Koko pass, where it still dwells under the name of the Keylang *lhá* or god of Keylang, getting now only the annual sacrifice of a sheep supplied by the shepherds.

* A *máni* is a long, low and broad wall or dyke of dry stone masonry covered with slabs or round smooth pebbles, on which the prayer *Om máni padme hum*' is carved. Some in Spiti are near half a mile in length. A *chhodten* is a tall pyramidical monument, dedicated to Buddha, or containing the ashes of some Buddhist saint or holy man. The carved stones on the *manis* are made by the monks in the winter. They sell many to persons who wish to place one or more upon a *máni* in fulfilment of a vow, or in support of a prayer. Mr. Heyde means that the offender built the walls, not that they put the carved stones on them. Prayer-wheels turned by water are commonly to be seen outside villages in Láhaul and Spiti.

† Great Tibet ought to be read for Tibet, for in Ládakh or Western Tibet Buddhism appears to have been established many centuries before. General Cunningham puts its first introduction into Ladákh at B. C. 240, and its first firm establishment there at some time during the first century before Christ.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

In the time when the *Lung pachhoi* was the only religion that existed in the valley, there were doubtless more places in Láhaul where human beings were immolated to supposed gods and evil spirits. At present, near not a few villages sheep and goats are yearly killed and offered up (contrary to the precepts of Buddhism) to evil-disposed *lhás*, and it may be that animals have now taken the place of men. 779 ●

"Long after the introduction of the Buddhist religion into Láhaul, Hindús immigrated from Kángra, Kúlu, Chamba, &c., but not in large numbers. One, two or more of them at a time settled as strangers among the tolerant Buddhists, chiefly in the Chandra Bhága valley. They seem to have been Hindús of both high and low castes; some of them came five, six or more generations ago, others later. Not a few of them, I was told, had been bad characters, who, having committed murder or theft, or run away with other people's wives, &c., fled into the then obscure Láhaul in order to escape punishment. The regular and frequent commercial intercourse which the Láhaulis have always maintained with the neighbouring Hindú provinces and the influence of these immigrated Hindús, have always had some Hindúising effect on the religion of Láhaul, but this became still more the case when the province was governed for a time by the Hindú Rájas of Kúlu. It was probably then that the Láhaulis commenced to profess to keep caste, denied that they were in the habit of eating beef, &c.; their mode of dressing also underwent some change; the round cap worn by the natives of Kúlu is said to have come into general use in Láhaul at this time. 177 564 167

"Regarding religion the Láhaulis may be divided into four classes: (1), pure Buddhists; (2), pure Hindús; (3), and a class who profess both Buddhism and Hindúism; 4, Lohárs and Shipís or Dágis. 184 779

"The Lohárs consider themselves of a higher caste than the Shipís, but both are said by the other Láhaulis to have no religion at all; still they have certain rites which are performed in cases of sickness, burials, &c. For instance, I was present one day by the sick bed of a Lohár, and saw a Shipí profess to charm away the disease by biting off the ears and tearing to pieces with his teeth a black kid which had been previously shot with a gun. The Shipís eat beef openly, while the Lohárs say they do not at all. [564] 795

"Those who profess both Buddhism and Hindúism live in the villages, on both banks of the Chandra Bhága from Gúrú Ghantál downwards. They maintain two or three small *gonpas* (monasteries), and abjure beef, even that of the *yak*. In cases of severe illness, &c., they call in *lámás* and Bráhmans, who perform their respective rites at one and the same time; their leaning is stronger towards Buddhism than Bráhmanism.

"The pure Hindús are only found in a few villages on both banks of the Chandra Bhága; nearly all of them are recognized in Láhaul, Kúlu, &c., as a set of low Bráhmans. Occasionally they will drink a cup of tea with the Buddhists and their half-brethren, but, as a rule, they refrain from eating with them.

"The pure Buddhists may be said to live in the villages on the Chandra from old Khoksar to Gondla, and on the Bhága from Gúrú Ghantál up to Dárcha and Rorig. They have about eight small *gonpas* in which the chief image is that of Chom-dan-dás (—Shakya Thabbe—Sangyás—Buddha), before which a *lámá* daily burns incense, and places offerings of dried and fresh flowers, grain, and water, and burns a lamp throughout the year. In several of these monasteries there are to be found a number of religious books. Besides Sangyás, special reverence is paid by the Láhaul, Spiti, Ladákh, and Tibet Buddhists in general to Avalokiteswára, called Chan-re-zig or Prágopa in Tibetan (worshipped at Triloknáth), and Pádma Pani, commonly called Lobpon in Tibetan, who is revered at the lake of Rawálsir [778] [782]

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

[QUOTE FROM Rev. Heyde] [Punjab Gazetteer,

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in Mandi. Both males and females of the Buddhists make frequent pilgrimages to Triloknáth and Rawálsir. In honour of these and other Buddhist saints they celebrate a number of annual [illegible]vals, at which a great deal of *chéng* (an intoxicating drink made from barley) is consumed by both *lámás* and laymen.

● 779 795 [778] [782] 776 [754]

"All Láhauli *lámás* belong to the Drúkhpa sect; many of them are married, and possess houses and fields, and only live part of the winter in the monasteries. Almost every house contains a small family chapel, in which Sangyás is the principal image. It is furnished also with a few books, and daily offerings of the kind already described are made.

"As already said, there are a great many spirits or demons known as *lhás*, who are supposed to dwell in trees, rocks, or on the hill tops, and before whom the Buddhists (contrary to their religion) sacrifice sheep and goats.* In addition, they believe greatly in witches, sorcerers, and the evil eye, and have a host of other superstitions in common with all the other Láhaulis. The Buddhists, half-Buddhists, Lohárs, and Shipís, always eat up sheep or goats which chance to die from fatigue or disease; some of them eat also calves, oxen or *yáks* which die by a fall from rocks or otherwise, but this is done secretly. When at Keylang a calf happens to die in the morning, it remains where it fell the whole day, nobody touching it, but the dead body disappears certainly during the night. You see many bones, especially during winter, of such animals lying about near the villages, but dead asses and ponies only are left to the eagles and foxes. Slaughtering *yáks* during winter is still practised at Dárcha, Rerig and other villages above Keylang, but it is done very secretly, and nobody will acknowledge the fact. There is a small temple with the image of a *lhá* near Yanample. Every third year a *yák* is sacrificed there, the victim being supplied in turn by all the *kothís* of Láhaul. This custom dates from the time of the Kúlu Rájas, who (as the god is said to be the same as that of the Dungri temple near Manáli, in Kúlu) ordered that one buffalo was to be offered (as at Dungri) every third year. Since Láhaul has become British territory, *yáks* have taken the place of buffaloes. The Shipís eat the flesh of the sacrificed *yák*.

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"As there are in Láhaul at least three religions, which have influenced each other in many ways for a long time, the manners and customs of the Láhaulis are of a very varied and mixed description, and it is difficult to ascertain where many of them originated. With regard to sobriety, veracity, fidelity to the marriage tie, and in other ways, the morals, both of the Buddhists and half-Buddhists of Láhaul, are deplorably loose, but nevertheless they stick to their different religions with a tenacity that gives till now little hope for the spread of Christianity among them."†

796 241 Religious ceremonies connected with agriculture.

The Láhaulis observe certain ceremonies of a religious nature in connection with the cultivation of their fields. A *lámá* who understands the astrological books, names the auspicious day in which ploughing should be commenced (this day falls always between the 8th and 22nd of May). After the fields have been ploughed and sown, a procession goes round all the fields, preceded by one or

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* *Srog machhat*, i.e. "Do not kill," is one of the first Buddhist commandments.

† Mr. Lyall writes: "The very tolerance of the Boti race in religious matters will, I think, be one obstacle to their conversion. In the Sunday services of the mission house I saw an old and learned *lámá*, who was living there to assist Mr. Jeschki in his Tibetan studies, join in the hymns and responses with great zeal and fervour. I do not think that either he or his friends saw any thing inconsistent in his so doing, though he had not the least intention of becoming a convert to Christianity. All worship is good, seemed to be his motto.

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

two *lámás* and two druma, some of the company carrying at the same time several large religious books on their backs; this done, the whole company sits down in the fields near the villages, and feasts on cakes and *chúng* supplied jointly by all the land-holders. All this is done to secure the sprouting up of the seeds sown; after that the water-course for irrigating the fields is repaired, on which occasion a sheep is offered up to the *lhá* which is supposed to have special care of the water-course. Again, as soon as the seeds have sprouted, another ceremony is performed; this consists in sticking small branches of the pencil cedar here and there in the field, and burning incense, while some members of the family sit down, eat and drink a little, and murmur some prayers. This is to ensure that each grain which has sprung up may prosper and produce many ears. When the fields are nearly ripe, a goat or sheep is killed in honour of the *lhá*; in several villages horse-races are held at the same time. Till this festival of the ripening grain has been celebrated, nobody is allowed to cut grass or any green thing with a sickle made of iron, as in such case the field-god would become angry and send frost to destroy or injure the harvest. If, therefore, a Láhauli wants grass before the harvest sacrifice, he must cut it with sickle made of the horn of an ox or sheep, or tear it off with the hand. Infractions of this rule were formerly severely punished; at present a fine of one or two rupees suffices, which goes into the pocket of the *jágírdár* or village headman. The iron sickle is used as soon as the harvest has been declared to be commenced by the performance of the sacrifice. The above description applies particularly to the ceremonies in use among the pure Buddhists of Láhaul, but somewhat similar rural customs prevail also amongst the half-Buddhists and among the people of Spiti.

Chapter III, B. Social and Religious Life. Religious ceremonies connected with agriculture.

One of the most peculiar features of the *lámaic* system is the hierarchy from which it takes its name. The teaching of Buddha included an elaborate monastic system, but no priests, for there was no god to worship or ceremonies to perform, and no hierarchy, for all men were equal. And till about A. D. 1400 the *lámás* or monks of Tibet recognised no supreme head of the faith. But about that time the abbot of the Gáhldán monastery proclaimed himself the patriarch of the whole *lámaic* priesthood, and his successor, of the Tashi monastery, declared the grand *lámás* to be the perpetual re-incarnations of one of the Bodhisatwas or semi-Buddhas, who, as each *lámá* died, was born again in the person of an infant that might be known by the possession of certain divine marks. The fifth in succession founded the hierarchy of Dalai *lámás* at Lhásá in 1640, and made himself master of the whole of Tibet. He assumed the title of Dalai *lámá*, while the *lámá* of Tashi still continued to enjoy his former privileges; and thus we now have two great chairs filled by a double series of incarnations. There is a also third great *lámá* in Bhutan, known among the Bhutanis as the Dharma Rája, but among the Tibetans as Lord of the World. Below these three great *lámás* come the ordinary monks, who live for the most part in monasteries ruled by abbots whose only claim to precedence one over another is derived from the importance of the institution over which they preside, or from the

The lámaic system.

[See 2/60 preceding page, cat. 116 - Analysis]

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

779 792 177 **Chapter III, B. Social and Religious Life.**

The lámáis system.

influence of personal sanctity. They are, with the exception of the Drukhpa sect, bound to celibacy, at least while leading a monastic life, and are collectively called *gedun*, or clergy. They consist of *lámás* or full monks (for the word means nothing more), and novices or neophytes. There are also convents for nuns, which are very numerous. The *lámás* are distinguished by rosaries of 108 beads, which they wear as necklaces. Primogeniture obtains among the landholders of Spiti, the eldest son succeeding to the land as soon as he is of full age, and the father being pensioned off. The younger sons, as they grow up, retire to the ancestral cell in the monastery, where they support themselves by such industries as can be pursued within the walls of the building, and by alms and fees, often supplemented by an allowance from the eldest son. If the latter die without leaving a son, the eldest of his surviving brothers who cares to do so abandons the monastic life, resumes the property, and becomes the husband of the widow without further ceremony.

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795 The Tibetan *lámás* are divided into three chief sects, of which the most ancient are the Nyimapa, whose followers wear red clothes, and to which most of the *lámás* of Ladákh belong. The Drukhpa sect also wear red garments, and are ruled over by the Dharma Rája or great *lámá* of Bhutan, in which country they are most numerous. It would appear that the Spiti *lámás* belong partly and the Láhaul *lámás* almost entirely to this sect, which permits its monks to marry. The Gelukpa sect was founded about A. D. 1400 by the first great *lámá* of Gáhldán, and its followers are distinguished by yellow garments; the sect prevails chiefly in Tibet, and both the Dalai and the Tashi *lámás* belong to it.

792 794 *Monasteries or gónpás in Láhaul and Spiti.*

The largest and most noted monastery in Láhaul is that of Gúrú Ghantál which stands on a mountain above the point of confluence of the Chandra and Bhága rivers. The number of regular monks attached to it is small, and most of them belong by birth to Ladákh or other foreign countries. A tribute of the value of Rs. 30, half in cash and half in goods, is sent every year by the abbot to the abbot of the Togna monastery in Ladákh, who forwards it with other tribute on his own account to that of Kángri Donján, near the Mansarowar lake in Chinese Tibet, whence it goes in the same way to the monastery of Pangtang Dechinling in Bhután (*alias* Lo), of which the abbot bears the title of Nawang Námgiál. This dignitary seems as head of the mother monastery, to be *ex-officio* the head of the order to which all of them belong, for the other abbots were all appointed by an order given in his name, and relieved in the same way at the expiry of their term of office; the chain of affiliation by which the different monasteries were connected seems to be traceable to the history of their gradual foundation by missionaries sent out from each centre. But the fact of Ladákh having come into the dominion of a Hindú prince (the Mahárája of Kashmír) appears to have weakened the authority of the Nawang Námgiál, for of late years a mere deputy of the Ladákh abbot has acted as head of the Gúrú Ghantál monastery. All the landholders of Láhaul, excepting a few Bráhmans, pay a fee of Re. 1 or thereabouts to this monastery on the death of a member of the household.

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10: Francke M-5 (no date) 1901 AJ4 W. Tibetans AJ4
Ladak

585 539 821 is very natural, for as has been pointed out in the paper on the Kêsar-Myths, **the Pre-Buddhist Religion must have been a system of sun and nature worship.** Now it is the sun, who creates the four points of the compass. All of them are different manifestations of the sun and hence the importance attached to them in a physiological religion. This fact suggests a solution to the difficult problem of explaining the ancient mystic emblem of the **Bon Religion, yungdrung** 卐. This emblem was in my view invented to represent the sun as the creator of East, South, West and North, the little mark at the end of each line indicating the inclination of the sun to proceed from one point to the other.

104 821 [773] It is not an easy matter to give a satisfactory explanation of the word **ɣyungdrung**, but I dare to offer one, in favor of which there is at least some probability. In the Kêsar-Myths **an old name of the sun, bya Khyung dkrung nyima,** occurs. This means literally 'the bird *Khyung*, the disc, the sun.' In course of time the name **Khyung dkrung** may have degenerated to become *ɣyungdrung*, especially at a time when the idea of the emblem had ceased to be generally understood. Laws of sound cannot be of much avail here, because we are dealing with a proper noun. A few suggestions, however, might be made in favor of this derivation:—(1) a word *ɣyung* is absolutely non-existing and cannot be found in any dictionary; (2) there exist a few cases of *k* being dropped when preceding *y*, thus *kyang* = *yang*, *kyi* = *yi*, *kyin* = *yin*; (3) there is only a very slight, hardly perceptible, difference in the pronunciation of *dkrung* and *drung*. Of course, this explanation of the emblem rests on the theory, that it is always the same sun, which appears in the East every morning, and is in opposition to the theory shown in Song No. I. B. 7, *post*, p. 135. However, the study of other physiological religions has proved plainly that the most contradictory theories may dwell in them side by side.

While on the point of derivation; in regard to the change from *khyung* to *ɣyung*, it may be compared also to the following corresponding words in Jäschke's *Tibetan Dictionary*: *khyaḅpa-yaḅpa*, both 'cover' in Ladakhi; *'akhyarba-yarba*, both 'go astray;' *'akhyampa-yamyom*, both 'be unsteady;' *akhyigspa*, 'to fetter;' *ɣyigspa*, 'to be hindered;' *'akhyurba*, 'to be separated;' *yurba* or *yurma*, 'pull out' (weeds, *etc.*); *'akhyompa*, 'to wave;' *yompa*, 'be swinging,' swing The ɣ of *ɣyung* and *ɣyigspa* is a silent prefixed letter and is often omitted in writing.

In the figures *a* and *b* below is shown the *ɣyungdrung* in both positions: the natural and the reversed. The Rev. A. W. Heyde of Ghûm tells me that the *ɣyungdrung* as a monogram is said to be composed of the two syllables 𑖌 *su* and 𑖍 *ti*, *suti* = *svasti*.

a

b

779 821 797 177 According to Waddell, *Lamaism in Tibet*, both the established Buddhist church and the adherents to the Bon Religion have a *ɣyungdrung* of their own, the one under *a* being the emblem of Lamaism, that under *b* of the Bon Religion. It is most natural that *a* alone should correspond to the actual course of the sun, for it is probably the older one. Indian Buddhist missionaries may have fought in vain against the use of the symbol, and finally agreed to introduce it into their own system by regarding it as a monogram, containing the three syllables *su asti* in Indian characters. Afterwards in opposition to Buddhism and at a time when the leading ideas of the once physiological religion had vanished, Bon priests made the emblem turn the other way; just as the custom of circumambulation was altered by the Bonpas from right to left.

[See source No 10 in Tibet AJ1 -- Ar[illegible]]

10: Francke M-5 (no date) 1901 AJ4 W. Tibetans AJ4
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Notes on the Tibetan Text.[1]

Nyopa, buyer, because the bride was bought in ancient times. The salutation in classical language *Om bhrashtspar, etc.*, is exchanged after each strophe, but will not be repeated in these pages.

I. A. In all verses *ci'i don* means literally : it is the meaning of what? II. B. As regards the meaning of names and general position of the heads of the Pre-Buddhist cosmology, see my paper on the Kêsar-Myth in *Mêmoires de la Société Finno-ougrienne*, 1900, No. XV. The syllable *sam* I was first inclined to translate by 'or,' but people told me, that they understood it to mean 'think,' in favour of which might be pointed to the people's response : Well thought, you mighty friends. In v. 4, 5, 6, and 7 the gods, who govern the four directions, are mentioned.

They are the properly Tibetan *lôkapâlas*. In Lamaism three of them have become *Dhyânibuddhas*, whilst *rDorje sems dp'a* has become their president. That their relationship to the four points of the globe has not yet quite been lost in Lamaism, is shown by the *Padmathanyig*, see Grünwedel, *Mythologie des Buddhismus*, pp. 98, 99.

The names in literal translation mean : — 4. 'The thunderbolt with the courageous soul.' 5. 'The producer of great price.' 6. 'Fulfiller of the aim, he has.' 7. 'Eternal light.' With the exception of 6, all the names point plainly to the different manifestations of the sun. 7 in particular goes back to the idea, that the West is the receptacle of all the suns, which have been born up to the present day. This idea is too natural a one to have been imported from Persia. Instead of *ma shus* the original rendering was probably *ma shu*, the imperative being used for the optative. 8. *rTselha*, god of the summit. 9. *Yulthsa*, village idol. 10. *Phalha*, god of the fathers, *i. e.*, family.

Notes on the English Translation.[2]

It might be well to say a few words about the scene, which forms the background of the songs. The **Nyopas** (*i. e.*, friends of the bridegroom, who were sent to buy the bride) come on horseback and clad in gorgeous dress (*vide* Plate) before the house of the bride and ask for entrance. This is refused to them unless they are able to answer certain questions. All the people of the house are armed with sticks and the *Nyopas* are beaten unmercifully as soon as they fail to prove their respectable origin by answering the questions satisfactorily. The people of the house light a fire of the wood of the pencil cedar and concerning the smoke of this the first questions are asked.

After the questions regarding the principal deities have been settled, in 8, 9, and 10 the local deities come in. Though in ancient times idols do not seem to have had a place in the Bon Religion, we can see how the idea gradually crept in. As we know from the Kêsar-Myths, the lha's or gods used to visit the earth frequently. High hills became known as places of the gods' descent, and to honour them properly, white altars were erected. By and by these altars or lhatho's were considered as being the dwelling places of certain *lha's* and at last the idea was developed, that wherever a *lhatho* was erected, a *lha* would soon take his seat. So we have a *lha* on the hill (near the castle) in 8, and the family (father) *lha* in 10. In 9 the word *thsa* might point to a rough idol, compare Jäschke's *Dict. thsathsa*. All of them have the epithet *snyanpo* = well sounding.

Song No. II.

A.

539
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II. A. legs bsams dbangi nyebo.
nangmas.

1. phuru yar ysigs 'ang
gangs chu dkarpo de
su dang ganggi chang.

II. A. Well thought, you mighty friends.
People of the house say :

1. Look over there to the upper valley!
That white glacier water,
What and whose beer is it?

[1] [Cf. pp. 133-135, category 116 -- Analyst]

[2] [Cf. pp. 136a and 136b, category 116 -- Analyst]

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Spiti

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ORIGINAL ARTICLES.

With Plate M.

Tibet: Disposal of the Dead. Singh.

Disposal of the Dead by Mutilation in Spiti (W. Tibet). *By Dr. Bhajwan Singh.*

133 The district called Spiti is now under British administration, and forms a part of the 634 Kangra District in the Punjab. On all sides it is surrounded by the snowy ranges of the inner Himalayas. The whole of this country lies on the banks of the Spiti river, which in turn is a tributary of the Sutlej. The altitude of Spiti is from 9,000 feet to 14,000 feet above sea level. 149

About a century ago Spiti was a part of Central Tibet, since when it was annexed by the then 779 Raja of Kashmir, and subsequently taken over by the British Government. The inhabitants follow 144 the Buddhist faith as practised in Tibet, and are of Mongolian origin, with an admixture of Aryan 177 blood. Practically all their customs are derived from the usages of pure Tibetans.

764 I propose in this article to give an account of one special mode of disposing of the dead—disposal by mutilation. As has been already stated by the Rev. Walter Asboe, in his account of the disposal of the dead in Tibet, there are four methods employed when disposing of the dead. They are (1) Mutilation of the corpse by chopping it in pieces; (2) Cremation on a funeral pyre; (3) Burial in the earth; and (4) Throwing the corpse into the water.

766 I was informed that whilst the corpses of laymen may be disposed of in any of the four ways already mentioned, ecclesiastics are always cremated on a funeral oven made of stone or earth in the form of a square. This applies especially to Spiti, for in other parts of Tibet both clergy and laymen alike are cremated after death on a funeral pyre of logs.

764 The most propitious time for mutilating corpses is when the harvesting and winnowing operations 793 are performed, whilst at other seasons of the year the mode of disposal is determined by the lamas (priests) who consult their religious books for the most auspicious method.

The site chosen for the mutilation ceremony is usually a good distance from the village. Here again the lamas are consulted as to the most propitious position—whether it should be the north, south, east, or west of the village.

000 During the month of August, 1932, I went on a medical tour to Spiti, and I was fortunate in visiting a village where the mutilation ceremony was performed.

On August 26th I reached a village called Manay, situated on the right bank of the Spiti River. On arrival there about midday, I was informed that a young man suffering from pains in the abdomen had died early that morning.

On inquiry, the villagers told me that the day before my arrival the deceased went with some people from the same village to repair a road running between Pow and Manay. Whilst lifting a boulder which had obstructed the road, he felt slight pains in his belly, causing him to abandon his work and proceed home. These pains increased in severity, followed by vomiting and acute constipation. The pains were spasmodic, and localised in the region of the navel, and he was unable to lie on his back, but remained in a sitting posture until his death.

1 1 [See source # 13 in AJ2 Tibet AJ2 -- Analy-T]

A Court in Lahul

Buddhism entered Lahul from the south in the eighth century. In the twelfth, Tibetan Buddhism, with its trappings of Lamaism, came down from the north. About the same time, Aryan Hinduism came up from the south. These two religions lived peacefully side by side and together wiped out the earlier nature worship and its ugly practice of human sacrifices.

Though I said that Lahul, in its relation to India, is a foreign land, it would perhaps be more accurate to say that Lahul is an in-between land owing its allegiance to India, its culture to Tibet. But the political ties are winning out. Today Lahulis are even taking Indian names so as to have better standing along the trade routes that tie more tightly to India with each passing year.

The features of the Lahuli people, particularly the women, are oriental. The women wear dark, tight-fitting trousers over which is a coarse, long-sleeved dress, tight at the waist and having a full skirt. They carry the load of work in the fields, as I have said. The day I reached Kyelang there were a few men plowing with a dzo (a cross between a yak and a cow). They were singing plaintive folk songs as they worked. But a deep silence hung over most of the fields, where the women were cultivating. Each was bent low, swinging a short-handled adz with an easy rhythm. Later in the day they came in from the fields with huge bundles of barley and buckwheat tied in slings and thrown over their shoulders. Others had on their backs large woven baskets, looking like inverted cones and filled with grass and vegetables. Now they walked stooped and bent, like old crippled people. But when I came on them suddenly, they giggled like schoolgirls, showing beautiful white teeth.

These Lahulis, who in all respects are dominantly Tibetan, are looked down upon by the real Tibetans. One reason for it is that the Lahuli is a half-breed. India has touched him and affected him. It has to a degree diluted his Tibetan blood and altered his Tibetan culture. He stands somewhere in between two ancient peoples, not passionately a part of either. Tibetans, therefore, consider Lahulis inferior.

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worked it into odd shapes—tall columns, peaked cones, cathedral- 133
like towers. Weird formations stood in stately rows along the skylines for miles on end. And one massive butte, streaked with color, towered over Gongrechen Pass.

On the pass was an *obos* flying dozens of prayer flags. Ram 788
Chand, one of the muleteers, brought a new streamer in his pocket. He stopped at the *obos* and reverently added it to the collection. His was a prayer for safe passage for himself.

My muleteers never failed to perform the ritual. Neither did Budh Ram or Man Das. Rup Singh went about it eagerly, doing with vim and vigor what most did in a perfunctory way.

The habit is deeply engrained. It goes back to the ancient re- 177
ligion of the Himalayas, to the practice of the Shaman religion. 788
Shamanism was a form of animism that is traceable in the rites 779
of North American Indians. One cult piled stones on passes and other dangerous places to appease the spirit of the pass. Hinduism came up from the south; Buddhism came down from the north. The new institutions of religion absorbed the old. Shamanistic elements, including the *obos*, were taken over by the new churches. Thousands of years ago men piled stones at the dangerous places; they pile stones there today, and will pile stones there tomorrow. For the old superstition is so strong it survives all religious change. And today the lamas indeed teach the old and young alike that this ancient superstition should always be observed.

Another rite is performed on the passes where poison works up 788
into a potent force and often strikes men and animals down. It is a shout that every traveler gives as he reaches the highest point. *Ki-ki so-so lha gyalo* is the Tibetan version—Let the gods conquer. It rings from the lips of every traveler, young and old. I heard Rahul, Budh Ram, Man Das, Rup Singh and the other muleteers shout it. On pass after pass the same words rang out—*Ki-ki so-so lha gyalo.*

I had seen enough, as we neared the end of the trek, to ap-

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today been mixed in a religion which Buddha himself would hardly recognize.

Buddha (Siddhartha Gautama), whose home was in Nepal, lived from about 560 B.C. to about 480 B.C. He designed a beautiful religion, a religion more intellectual than emotional, one that made wisdom its main faith and righteous conduct its code. Buddha taught the "Noble Eightfold Path": (1) right views; (2) right aspirations; (3) right speech; (4) right conduct; (5) right livelihood; (6) right effort; (7) right mindfulness; (8) right rapture. This philosophy demanded (1) freedom from superstition; (2) noble thoughts worthy of the intelligent man; (3) speech that is truthful and generous; (4) conduct that is honest and peaceful; (5) actions that bring no injury to any living thing; (6) self-control that subjects the passions to control by the mind; (7) a mental attitude of active watchfulness; (8) deep meditation on the principles of life.

Buddha's tenets were based on the notion that the cause of all suffering is desire and that desire results from ignorance. Buddha believed in life after death, or rebirth. The Hindu belief in rebirth preceded Buddha in India. Man does not die; his soul merely leaves his body and moves on to take possession of another body. One can, by his acts and mental attitudes, become reborn into a higher and nobler form; or he can debase himself and return to earth in a lowlier condition. He can, unaided, effect his own deliverance and gradually, in successive reappearances on this earth, attain the status of an Arhat or perfected man. This, briefly, is the doctrine of reincarnation. Every event is the result of prior causes and itself the cause of future events. What is done in this life shapes what happens in the next. One who lives a life of good works and good thoughts will move in the next life one step closer to Nirvana. But one who violates the teachings of the "Noble Eightfold Path" will in the next life move down the ladder; then he will have to start over and regain the ground he has lost in his struggle toward perfection.

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• 779 This, in barest summary, was the teaching of Buddha; and it
177 became the main religion of India for the four centuries beginning in 300 B.C. Later it became corrupt and in India was supplanted mainly by Hinduism and by the faith of Islam. Buddhism moved south, east, and north. By 243 B.C. it had come to Ladakh and by A.D. 400 was the established religion there. It gradually spread north, going to Tibet about the middle of the seventh century. Meanwhile Buddhism, as Bell in *The Religion of Tibet*[1] shows, had absorbed much of the magic, mythology, rituals, and metaphysics of Lamaism and became clothed in garments that Buddha himself would not have recognized. But the central core of the religion was intact—the "Noble Eightfold Path." And the doctrine of reincarnation, originally derived from Hinduism, continued to flourish.

779 But the doctrine of reincarnation took a special twist in Tibet.
775 In the fifteenth century it was especially adapted to maintain the
792 authority of the priesthood and perpetuate the power of the
177 lamas in a peaceful way. The theory was developed that each Grand Lama was at once reborn in order to resume his life's work. The soul of the deceased lama took possession of a boy born shortly after his death. The problem was to identify the boy, raise him in the faith, keep his power in a regency until his maturity, and then turn over the power to him. The line of authority thus became clear. There was now no longer any contest among ambitious lamas who wanted to be spiritual leader of all Buddhism. The discovery of the baby to whom the soul of the deceased had passed answered all the questions and settled all the quarrels.

By the year 1542 this system had been adopted in Tibet for selection of the Dalai Lama. And it then became the method for determining the succession of spiritual sovereignty throughout the various lower echelons. The head of every monastery became an Incarnate Lama, who was the reincarnation of the holy man who had originally established the monastery. That is what hap-

[See Source NO.4, AJ1 Tibet AJ1- ANALYST]

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pened at Hemis. The boy of eleven with whom we stayed at Hemis is the sixth Incarnate Lama of Hemis, the reincarnation of Stagtsang Raspa, who founded the monastery. And Phuntzog, his teacher, finally told me the secrets of his discovery.

The boy is short for a lad of eleven. His face is Mongol—sensitive, expressive, with eyes that are quick and alert. His hair is black and close-cropped. He wears shoes turned up at the end, a dark red robe without sleeves, and a yellow shirt. He came out to greet us as we sat on the porch talking with Phuntzog. Rahul, a devout Buddhist, touched the boy's feet with his hands and gave him the salutation reserved for an Incarnate Lama, "Peace be with Thee, Most Blessed One."

The boy sat for a while and joined in the conversation. But his participation was at a very formal level, as is all his discourse with strangers during the regency. I asked, "What books are you studying now?"

He murmured an answer which was audible only to his Lobon, who then addressed the Rinpoche's answer to us. The boy stood stiffly for a minute or so and then turned and ran into the house. The windows of his room had small panes, which were covered with cloth and isinglass and opened on the porch. Soon I saw one of them swing open and Rinpoche's head come out. As soon as he saw me watching him, he ducked back. Over and again it happened, the Rinpoche peeking as any eleven-year-old would do to see what was going on, who these strangers were, what they wore, and the like. Soon he raced across the porch after a tiny dog, caught up with it, gave it a healthy kick, and then raced back across the porch into the house.

Rinpoche had one intimate playmate, a novitiate in his teens, who came out of the house with the boy. This playmate was a tall, gangling chap with heavy eyebrows and dark, matted hair cut close. His red robe came only to his knees, and the toes of his bare feet looked like talons. Rinpoche gave him an order, and the young man raced into the garden, where Rinpoche's toys were

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

An Incarnate Lama

The day we left Hemis the Lobon summoned Rahul and me, 792
and as I stood before Rinpoche with outstretched arms, he de- 431
scended from the dais and placed a white silk scarf across them. I then placed the scarf around my neck. The Lobon presented me with a package of tea. The same gifts were presented to Rahul in the same ritual.

I did not, however, have a white scarf (*kathak*) to present. The gift I wanted especially to give was a fishing outfit. I had a fine, steel telescopic rod with a light reel, nylon line and leaders, dry flies, wet flies, and bait hooks. This, I thought, was the ideal gift for a boy, especially a boy who lived in remote Hemis, days and days of travel from the nearest city where such luxuries might be obtained. I inquired of the Lobon if that gift would be fitting. After weighing my question an appropriate minute he said no. Buddha's teaching was not to take life. All life became sacred, the [779] •
beasts of the field and the fish of the rivers included. The Lobon thought that if Rinpoche were to be raised in the Buddhist philosophy he should not have a fishing outfit.

"It might tempt him to catch fish," he stated.

"Tempt him?" I said, turning to Rahul. "It would create an irresistible impulse." And so I tendered less disquieting gifts: dried milk, sugar, candies, raisins, plastic spoons, tins of jam, crackers, and, to the special delight of Rinpoche, an air mattress.

It was an interesting and simple ceremony. Rahul and I took off our shoes and entered Rinpoche's room. He was seated on a dais, his back to the window. The Lobon, Phuntzog, sat on cushions below the level of the dais and to the left of the Rinpoche. I presented the gifts one at a time, handing them to the Lobon, who in turn gave them to my host, explaining each time what they were. The little fellow's eyes danced with excitement with each gift; and he was almost beside himself when the air mattress was presented, and at once insisted to the Lobon that he sleep on it that very night.

That afternoon after I had presented my gifts to the Rinpoche ooo

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

were following the small Yunan River down to Kilung. A Tibetan who was bringing a caravan to Patseo twirled it as he followed rangy mules loaded with wool and marmot skins. And as he twirled it, he kept murmuring to himself, *"Om Mani Padme Hoom."* 188

In the main monastery at Hemis there are a half dozen or so prayer wheels set in the left-hand wall along rough rock steps leading down from one wing. They are perhaps eight by eighteen inches and filled with prayers. They too are engraved with *Om Mani Padme Hoom.* One spins them clockwise as he goes up or down the stairs, waiting, in case another has preceded him, until the earlier spin has ended. And as each spins, he murmurs, *"Om Mani Padme Hoom."*

Some prayer cylinders are spun by the wind. There is a large one at Hemis, about three feet long and eighteen inches wide, hitched up to paddles and turned by water. It too is filled with prayers that are repeated incessantly day and night, week after week, year after year. And the prayers say millions upon millions of times, *"Om Mani Padme Hoom."*

There are practically no doctors in Ladakh. Although each monastery will have a lama trained in native medicine who will take care of the illnesses of the monks, there is no medical service for the people. A villager who is sick sends for a lama. A child or the wife makes the journey to the nearest monastery (perhaps thirty or forty miles) and brings back a lama. The family gives the lama his board and lodging and pays him as much per day as it can afford. A man with a special attachment to the lama may turn his wife over to him for the duration of the visit. For these considerations the lama prays. He sits by the bed of the sick person for hours, for days on end, driving away the evil spirits that have caused the illness. And as he sits, he chants endlessly, incessantly, *"Om Mani Padme Hoom, Om Mani Padme Hoom."* 159 793 156

Buddha did not believe in mortification of the body as a means of salvation. But that belief is a religious longing deeply rooted 179 • 183 188

• 779 in Asia, rooted so deeply that it cannot be dislodged. Lamaism
783 believes in it. A lama may walk years on his knees to atone for his
788 sins. In Ladakh, as well as in Tibet, he may do a prostration pilgrimage. He lies flat on the ground, both hands extended. He marks the point, stands up, steps forward to the mark, stretches flat again, and repeats this exercise again and again. It is common to find people doing a prostration pilgrimage around monasteries or holy places. A prostration pilgrimage of thirty or fifty miles is not unusual. It may last for weeks. One may do it for his own salvation—to get merit by sacrifice—or he may be hired to do it for another person or for the soul of a friend or relative.

One day I saw a lama coming up the Hemis nulla in a prostration pilgrimage. He was barefooted, with pads upon his knees. His robe was pulled up and fastened high. His hair was close-cropped, and he was filthy with dirt. Down he went on his stomach, then up on his knees and to his feet; then down again. And with each prostration he said twenty times, "*Om Mani Padme Hoom.*"

788 The lamas gather in the chapel three times daily for prayers.
796 I did not attend any of these services at Hemis, but students of the subject say that the ritual is somewhat reminiscent of that of the Catholic Church. There is, however, usually the music of trumpets, drums, and cymbals. There is always the burning of incense. And as the lamas kneel in the pews, the hum of "*Om Mani Padme Hoom*" fills the place.

796 These monasteries observe monthly festivals and four annual festivals, from each of which they get revenue. The people bring
[777] gifts of grain, or goats, or cash. The lamas sell amulets, talismans, idols, and sacred paintings. They sell paper strips and pieces of cloth filled with symbolic figures.

The most notable of these festivals is Losar, the New Year's Feast, observed in February. It celebrates Buddha's victories over the heresies—the triumph of the true religion over infidelity. People come from far and wide to the monasteries and celebrate

12: Douglas T-3 (1951)1953 AJ4 W. Tibetans AJ4

Communism vs. Buddhism

When the Chinese Communists, in January 1950, announced their program for the "liberation" of Tibet, they were following a traditional Chinese policy of intervention. In the ninth century, Tibet was at war with China. Tibet, the aggressor, was expanding east and west. But the Buddhist religious invasion of Tibet dramatically illustrates that religion makes a vast difference. When Buddhism became fastened on the Tibetans, war no longer became an instrument of policy. Buddha's command not to kill had profound political effects. Tibet became at times a subject nation. The Mongol Empire was extended over Tibet in A.D. 1200. By A.D. 1700 Chinese suzerainty began.

Tibet has never been a part of China, though Tibetan history, written by the Chinese, has made it so. Tibet was strong and independent when China was weak; Tibet was subservient when China was strong. Tibet has always been China's western neighbor. The boundary, which runs through vast, trackless expanses, has caused frequent disputes. The pressure of the western border people on China was often strong. China moved to a position of influence or control in Tibet in order to guard her western frontier.

The Chinese influence asserted itself in several ways. For centuries some lamas have received Chinese pensions and some monasteries have received generous Chinese donations. China has long demanded control of Tibet's foreign affairs and has always been jealous lest some other power align Tibet against China and thus create a menace from the rear. China has long paid the salary of the Tibetan Ambassador to Peking.

China has had at her command all the instruments of propaganda. Her merchants, her books, her periodicals, her students have gone throughout the world carrying the message of China's greatness and power. That message included the word that Tibet was a part of the great Chinese Empire. Tibet had no publicists, no ambassadors free of Chinese influence, no newspapers, no

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"Oh, the brothers often get filled up with *chan*[1] and shout at each other and argue, but they do not come to blows."

Buddha taught the principle of non-violence; and it so molded the character of the people that centuries later non-violence was a working standard even in the hurly-burly of a great caravan center such as Leh. I could find modern records of thefts but few other crimes.

Leh is on a historic caravan route that leads not only to Yarkand in Sinkiang but to Lhasa in Tibet. It thrived when commerce thrived; it had depressions when war or bandits or jealous politics diverted the stream of trade. Wool, silver, felts, tea, candy, skins, velvets, silk, gold, carpets, musk, coral, borax, jade cups, salt came down from the north. Cotton goods, shawls, brocades, opium, indigo, plumes, shoes, pearls, ginger, cloves, pepper, honey, tobacco, sugar cane, barley, rice, wheat, corn came up from the south. The large serai—about a half block square—where the caravans stopped at Leh still stands. The bazaars where the goods were sold or haggled over, the market place where men searched out new trade missions, the place where ponies were bought, sold, or rented—these are still there. People swarm through the L-shaped bazaar of Leh as they did a century or two earlier. A few of the shops are open, the merchants sitting on their haunches in small stalls weighing out walnuts or ginger, haggling over mule bells or turbans, measuring out three yards of cotton cloth.

But the ancient hum of the market is gone. Many of the stalls are closed. Their heavy wooden doors have been swung shut and fastened with padlocks. No longer are great caravans loaded with merchandise coming down from Yarkand in Sinkiang and Demchok in Tibet. In August 1951, there was some trade trickling over the Tibetan border. But it was slackening. There was none from Yarkand, for the Russians had closed the Sinkiang border. Yarkand merchants, who had picked their way over high passes to visit Leh, were now marooned. They could not return to

[1] [Barley beer -- Analyst]

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

triumph was short-lived. A Buddhist priest disguised in the black sacerdotal robes of the *Bon Chos*, presented himself before the King with a petition, and, when near enough, drew from his ample robes a bow and arrow and killed the leader of his religious enemies. The assassin escaped by turning his coat inside out and showing the white lining.

Langdarma reigned about A.D. 900 and from him all the kings of Ladak have descended, for although they are split up into two dynasties, the later one is traced from a younger brother of the last king of the first line. An account of what happened under the various kings of these dynasties would be beyond the scope of this book, but let us rapidly trace the fortunes of the Western Himalayan kingdom, now represented by Ladak, and formerly including also the province of Baltistan. At first various royal personages held sway in different parts of the country, but the one in Leh was a descendant of the King of the Central Kingdom (Tibet proper), while in another part there ruled a Dard King. Between these two Kings there was continual strife, but at last the Leh ruler seems to have won the mastery in matters temporal, and increasingly in matters spiritual. One King introduced Buddhist literature from Central Tibet, another made it obligatory on all candidates for the priesthood to go to Lhasa for their training. This can only be regretted by the student of Ladaki as distinct from Tibetan literature, for, besides putting a stop to the growth of Indian Buddhism, it also inhibited the literary genius of the people, whose tales of by-gone days indicate how their literature might have developed.

By about the time of the fourteenth century Buddhism had quite prevailed, and, as is so often seen with this religion, having once subdued the indigenous faith, it incorporated much of the *Bon Chos* in its own tenets. The Lamaism of the present day thus consists of a large proportion of *Bon Chos* with a smaller mixture of Buddhism, the former still

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4
Balti AV2

making its old appeal to the illiterate people of the land, while only a few of the more erudite priests know anything of pure Buddhism. Even this mixed religion soon became corrupt, and in 1378 the Buddhist reformer of Tibet, Tsong-kapa, appeared, who tried to bring the priesthood back to the pure Buddhism of "Sangs rgyas," the Tibetan name for the Buddha, Sakya Muni. Finding the Tibetan priests wore red robes, while the true Buddhist priest should wear yellow, and, unable to get them to accept the orthodox dress, like a good Buddhist he compromised by insisting on yellow caps and sashes being worn with the former red gown. The reformed sect were not supposed to marry, but the unattractiveness of true celibacy could easily be overcome by a legal quibble applied to the prevalent custom of polyandry. The so-called "yellow lamas" were not allowed to eat meat, nor to drink "chang," the local beer. So now we get the two sects of yellow and red lamas existing side by side both in Tibet proper and in Ladak, in much the same way that Roman Catholics and Protestants have existed side by side in Europe. Yet for a long time there was not much hostility between the two sects, though one king might favour one and another the other.

Towards the end of the eighteenth century, Lodros Chokldan was ruling in Leh, whilst at Tingmogang, situated on the old high road, where ruins of the old royal castle may still be seen, his cousin Bagan lived and ruled. The latter allied himself with a third ruler, and these two defeated the king of Leh. Bagan then ascended the throne, thus beginning the second dynasty, of whom the present ex.-ex. King is a descendant.

From now onwards, Ladak comes into conflict with peoples beyond her own borders. Although one Ladaki king had accepted the religion of Mahomet, the country remained fa[illegible]ful to Lamaistic Buddhism, whereas the neighbouring ki[illegible]m of Baltistan had been definitely converted to Moham-

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

"empty amble," for the pony uses it even when he is not ridden, whilst the *labyor* or "learnt amble" can only be obtained when a rider on his back holds the reins fairly firmly, and unfortunately an animal, like his human rider, forgets his lesson in less time than it takes to learn it. A *labyor* therefore minimizes the value of a pony. To come back to our gipsy, he soon sends one or two of his servants for one of the said wonderful animals, which seems as good as its description. But we, too, know something about ponies, and, therefore, request the rider to dismount and drive the pony along empty, with the result that the amble disappears, for it is only a *labyor*. We then inquire the price of the beast, and are told that as a favour we shall have him for Rs160, but as our opinion on this score does not harmonize with his either, no deal results. This does not trouble our friend much, for he knows that by taking the pony down country he will get an even higher sum, and no inhabitant of the Himalayas ever argues that "time is money," or that a quick turnover of cash is a good business proposition.

This roving tribe, originating from Tibet, subscribes to the Buddhist creed. Like our own gipsies they are properly organized, having their own lawful king, and under him Tehsildars (magistrate), headmen and other officials necessary to keep the community in order, and although they are to be met with here, there and everywhere, they seem to be under quite good control.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

CHAPTER XIII

Professions & Industries

463 [511]

WE have now to watch our Ladaki friends as they earn their livelihood, for not all are owners of fields, and even those who are find that an extra vocation allows of a dish of meat, rice and other luxuries on special occasions. Let us begin with the professional gentlemen. The clergy will be treated with elsewhere, but in addition there are doctor, horologist, teacher and nun to consider, all of whom, though not real priests, are 754 regarded as performing religious functions. There are quite a number of doctors, some of them doing useful work, although the treatment, by even the best of them, occasionally shows shocking results. Their method of training is much like that which obtained formerly in England, when he who aspired to medical knowledge became apprenticed to a practising physician, and thus by actual experience learnt his [719] trade. The theoretical knowledge is found in four large volumes, belonging to the *Kahgyur* which are the one hundred and eight large books containing the wisdom and knowledge of Lamaism. The doctor or *amchi* dons no distinctive dress, but he can always be recognized, for slung over his back he carries his medicines tied in a long cloth. These he has carefully collected on the hills during the spring and summer months, his knowledge of herbs being doubtless considerable, and to his stock he adds by purchases in the bazar from down- 757 country merchants. See him as he climbs up the rickety staircase right on to the roof to visit one of his patients who

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

In this case a girl must do duty. She begins her monastic life early. Her hair is shorn, she dons the clerical red, which is, however, cut like the dress of a lay-woman, and wears a tight-fitting red or yellow hat, with the sides only turned up. She is now dignified with the title of Grandmother or *Abi Jomo*, just as a lama of any age is respectfully venerated as Grandfather or *Meme Lama*. Generally the nuns continue to live quietly in their homes, but sometimes they are segregated, as in Lamayuru, where there is quite a little nun village. They do not in Ladak perform any ritual, though in Central Tibet they are fetched from their convents to read the holy books in private houses just as the lamas are. They of course remain unmarried, and are generally very ignorant, spending their time in menial labour or working in the fields of the monastery.

The teachers in this Buddhist country are generally lamas, and their work is practically restricted to teaching those youths who will enter the Church or the sons of noblemen to read. It is quite unnecessary for their scholars to understand the written page. In this there is little virtue, but the actual reading of holy books is meritorious. If the lamas are called in to read *Chos* (religion), they each take one page and then read all together, so that ten lamas reading ten pages will get through a book of a hundred pages in one tenth of the time, which is all to the good. The only books possessed by Buddhists are religious ones, and when the unsophisticated villager sees a Westerner reading a novel or secular literature, he respects him for "reading religion," though a more travelled gentleman may suspect the reading of an *akbar* or newspaper. The Mohammedans too have schools for the children of their co-religionists, and their text-book is, of course, the Koran in the original, namely Arabic. Sitting in a sunny spot in a semi-circle can be seen about a dozen Mussulman boys, each with a book before him. The teacher, an ordinary layman, who knows a little more than his brothers,

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

network of rope, serves as operating-table. A small box does duty as instrument table, whilst an X travelling wash-stand must serve for the Surgeon's washing of hands and that, too, of his assistant. The first patient is brought in, a woman who prostrates herself before the door of the temple. One of the villagers has been impressed as an extra assistant, and is now instructed thoroughly to wash the lady's face with soap and water. She is then laid on the dirty bedstead, and her dirty clothes are covered first by a sheet of clean mackintosh, and then by towels which have been sterilized in Carbolic Acid, and her not overclean hair is likewise covered. Cocaine is then instilled into both eyes, the Surgeon and his assistant wash their hands, then kneeling at their very low operating-table proceed to extract the cataracts. This done, fingers are held up for the patient to count, and the onlookers reveal their interest and joy by ejaculations of "*wah!*," or "*tong dug*" —"she sees." Eyes are bandaged, and the next patient tackled. That day we did twenty-two cataract operations, and afterwards were inclined to boast about it till we met another Missionary Doctor,—Holland of Quetta,—who told us that he had done over ninety in one day. And the results? Of our twenty-two, eighteen received good sight, two were partially successful, whilst two were failures. Considering the dirty patients and dirtier surroundings, we felt the results quite justified the trip. We stayed a few days longer till it was safe to leave those on whom we had operated, and then began our return journey, thinking ruefully of how the deputation from Lingshed had promised to furnish us with supplies on the road, and had faithfully done so until the operations were over and there was little more to be got out of us. On the way home we were left to fend for ourselves, and our poor ponies had occasionally to go hungry. Ingratitude, and not gratitude, is one of the prominent characteristics of the Ladaki, for does not a good action bring its own reward, and the Doctor will have reaped much merit from his medical tour.

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CHAPTER XVI

Merit & its Acquisition

• 779

SODNAM or *Gewa*, both of which mean merit, are perhaps the two religious expressions most commonly used by the people of Ladak. It has been said that "the acquisition of merit is the controlling motive for most of the religious acts of the average Buddhist." This is perfectly true of Lamaism. How one gets to dislike the word merit, which is so absolutely the expression of utter and [181] complete selfishness. The Ladaki simply does not believe in disinterested, unselfish action. True compassion is practically unknown. The cup of cold water is not given to quench the brother's thirst but to gain a reward. But whence does the Buddhist of Little Tibet get his idea of merit? Can it be from the Buddha, whose life was one of the most beautiful ever lived? This seems unlikely; in fact we are informed that he actually taught the utter uselessness of any action performed for the sake of obtaining merit, which thereby only defeats its own ends. Consciously he did not preach this appalling doctrine, and yet is it not an outcome of his teachings? This is not a treatise on Buddhist philosophy, and yet it is necessary to have a general idea of Gautama's teaching to be able to understand some part of the Ladaki's religious belief. To begin with it must be stated that it is very difficult to know what the Buddha really did teach, for the Pali writings are none too authentic, but there is no doubt that he connected all sorrow and trouble, sickness and death, with material existence, which he regarded as an illusion, and longed, not only for himself, but for all his

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

brothers and sisters, the bliss of deliverance which comes through the atrophy of personality. His views are well summed up in the four noble truths which he is said to have taught. 774

(1) Life is suffering.
(2) Life is the result of desire.
(3) Cessation of desire ends the life of suffering.
(4) Cessation of desire is attained by following the eightfold path.

What is the eightfold path? It consists of right belief; right aspirations; right speech; right actions; right livelihood; right effort; right mindfulness, and right contemplation. By what means can the Buddhist walk along these paths? By carrying out the Buddha's five commandments :—

(1) Do not kill.
(2) Do not steal.
(3) Do not commit adultery.
(4) Do not speak untruth.
(5) Do not taste intoxicating drinks.

This in a nutshell was Buddha's teaching, and, by the keeping of this law, he promised mankind that they would attain Nirvana, which is a state of unconscious bliss, when a personal existence is over and done with, and the liberated soul is at one and in harmony with the all-pervading. To attain this state, which the Ladaki calls "*Stongpa nid*," meaning "empty spirit," the soul has to work its way by re-incarnation through various existences of which there are six, until the balance of good actions over bad is so immense that the soul finds emancipation. Therefore every Buddhist takes such infinite pains to increase the credit side with good actions in order to obtain merit. Although all adherents of this religion do not admit it, yet most authorities agree that Gautama taught that no outside aid availed. Each man must work out his own salvation with fear and trembling. [775]

●779 795 The Southern school of Buddhism, called Hinayana (the small vehicle, for only the few can expect to reach Nirvana), still believes this,[1] but the time came when a split occurred, and as a result Northern Buddhism or Mahayana Buddhism arose. "The Buddhist cannot rid himself of the feeling that if there are consequences of deeds to be borne, there must be someone to bear them." For ordinary men and women the gospel of Buddha was only a message of despair, for the bands which bound them to the Wheel of Existence were far too tight for them to loosen. This need of the human heart for a Saviour resulted in the Mahayana doctrine, so-called because it means the greater vehicle or means by which every Buddhist may hope one day to attain the bliss of Nirvana. First Buddha himself was regarded as this Saviour, and later others were ranked with him to help struggling humanity towards the final goal. The Buddha had the perfect right to enter a well-earned Nirvana, but compassion for men and women, beasts and demons, made him renounce this until he had aided all things living to enter this same bliss with him. Thus arose the beautiful story of Avolakita, the all-merciful one, the all-pitying one, to which we shall refer later and of whom the 177 797 Dalai Lama is the living representative. Unfortunately this new doctrine also opened the door to all sorts of national gods and demons which Buddhism encountered in its spread, for now, at about the end of the first century, Buddhism became a thoroughly missionary religion, carrying this good news of possible redemption far and wide. It reached Tibet about the middle of the 7th century, where it found the old *Bon Chos*, which was a Shamanistic devil-dancing religion. The followers of the new faith having subdued those of the old, then incorporated much of the old religion in their own, thus producing Lamaism. This consists therefore of a substratum of real Buddhist philosophy understood by the few, and a large proportion of demonology which appeals to the unlearned masses.

[1] [i.e., ATTAINMENT OF SALVATION ALONE.--ANALYST]

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

Let us now consider some of the ceremonial of the religion 796
of these cheery folk, and to do this we cannot do better than 778
take an evening stroll to Changspa, which is a suburb of Leh
and was formerly a place of pilgrimage. Our path leads us
between fields of wheat and barley, now ripe for the harvest.
Here our way is blocked because some *Zemindar* (farmer) is [241]
directing the flow of the water into his crops. Further on we
reach a larger stream over which we cross by means of step-
ping stones.

We meet an old grey-head emerging from the village, who 788
evidently feels that he has reached the age when he should be
thinking of his next incarnation, for he is not only vigorously
turning his prayer-wheel, but mumbling away at his *O ma
ni pa dme hum's*. We stop to speak to him, for in this part
of the world there is great friendliness. Our conversation
by no means hinders his devotions, for he can still twirl his
prayer-wheel, which with every turn is repeating hundreds of
prayers for him, and in between his answers to us there are
plenty of opportunities for saying his *O ma ni pa dme hum's*.

Being new to the country we perhaps try to ask him the
meaning of his prayer, but generally he will reply that he has
not the faintest idea, and most certainly will not give the
translation one so often hears. " Oh thou jewel in the Lotus
bud." If one regard the Jewel as the Divinity, and the lotus
the body in which it resides, one surely approaches the teach-
ing of the Buddha fairly closely. I have met only one or two [779]
Buddhist Ladakis willing to enlighten me in respect to this
mantra, who said that the wheel of life, consists of six exist-
ences, and this mantra with its six syllables closes the door of
all these, thus providing an easy vehicle to " STONGPA
NID." There are other mantra, but this beyond comparison
is the favourite one, as it is that of Avolakita, the Merciful
Lord, and it ensures an entrance into the Kingdom of
Amitabha, the Sphere of Endless Light. The wheel must
be turned in the direction in which the sun travels, that is of

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

788 notice prayer-flags and *chortens*. Here there is a huge stone set up on end, on which has been engraven one large "Om ma-ni," and we might delay a few moments to examine it, especially the first and last syllables. The first one "OVA" consists of three signs, representing again the Trinity of Lamaism. Its chief letter is the capital "A" which stands for god. It should be written in white, as this is the colour of the gods. The whole is surmounted by a circle. Does the yellow cap lama desire to make his mind a perfect blank, he places this mystical symbol before his mind's eye, meditates first on the "A," then on the "V" which surmounts this, and finally it travels round and round the mystic circle losing itself in *Stongpa nid*, the idea being that by these means the activity of the brain can be stilled and the spirit become at one with the Infinite. The last syllable in the Mantra, *Hung*, is supposed to stand for the Demon world, and therefore it is not surprising that the red sect lamas, who represent most closely the old *Bon chos* with its demonology, should use this in a similar manner for their meditation. The colour of this symbol is blue. This mark sometimes ends as *hung* and sometimes as *hum*, and there seems to be a real difference, for a Buddhist friend has assured me that, whilst *hung* is connected with evil influences, *hum* produces only the good.

779 788 [822]

718 719 We raise our eyes and see an enormous *chorten*, the largest in Ladak, another mystical edifice allowing several explanations. These *chortens* are of eight different shapes, but of the most common form there are many sizes, ranging from small pocket editions, vulgarly called "potted lamas" for they are said to be made with the ashes of deceased monks, to structures larger than houses. From below upwards there is first a large square base, which is called the throne, on whole sides are painted figures of animals or holy eyes from which the throne derives its name, such as a Peacock or a Lion Throne. From this there rise five square steps, the lowest of which represents the holy carpet, for each lama sits

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

778 on a holy carpet. Above this, two steps represent legs and two
779 more arms. Then comes a large pudding-shaped arrangement to represent the head. The body seems to have been omitted. From this there rises a high cone made of red tiles and divided into thirteen rings; these are said to represent the thirteen ages (*Skalpas*, each of 100,000 years) of the Buddhist, of which the Ladakis say we are now living in the last; this would make the present Dalai lama the last of this era. After this they begin again from the beginning.

Others have a different interpretation for the *Chortens*. From the axis of the earth there towers up Mount Meru, which supports the heavens. This is said to have twenty-five steps, which halved gives approximately enough thirteen, and the thirteen consecutive rings of the *chorten* cone represent those steps belonging to the earth. Surmounting this cone there is a large gilt ornament made of tin or some such metal which denotes the *Zarazak*, or the Umbrella of Office. Above this comes a globe for the sun, a crescent for the moon and a smaller globe for the stars, from which there rises up into "nothingness" a fine piece of wire. Yet a totally different explanation is given according to which, reading from below upwards, the *chorten* represents the five elements, earth, water, fire, air, and ether. Round the great *chorten* at Changspa, there runs a passage, which is bounded on the outside by a wall consisting of one hundred and eight smaller *chortens*, again the mystic figure. Within this outer wall there stands a very old sacred tree and a small *chorten*, containing in a hollow recess the very small *chortens* made of the ashes of lamas and other men, also a few leaves from the holy book and some salutation scarves. Before entering into the passage, we notice a square building, in the upper part of which is a recess containing three *chortens*, which should be coloured respectively red, white and blue, and behind them drawings of various gods and goddesses. A little further on and to the right is a large stone with an image of *Byamspa*

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

778 (Maitreya), the Buddha of the coming age who is the god of
779 love for whom the Buddhist is now waiting. According to the esoteric teaching of Buddhism, there are seven root races of mankind, of which the present one, the Aryan, is the fifth. To each one of these a Buddha has come in human form so that man shall be able to comprehend the unknowable. Each of these emanations is a Logos of the supreme Buddha. Maitreya will be the Buddha of the sixth root race, and after him will come he of the seventh, whose name is still obscure, for the need of the seventh race which he will have specially to meet is also unknown. Thus we get the septenary system,
781 belief in which is found to be so universal. To agree with this figure the most important mantra should really read *A-um-ma-ni-pa-dme-hum*. As one wanders round this little village of Changspa, one cannot help remembering Shakespeare's words,

> "Tongues in trees,
> Books in running brooks
> Sermons in stones
> And good in everything."

and wishing that the voices in this lamaistic land were living and spiritual rather than these mechanical and artificial forms of prayer, for to the ordinary man it is always a matter of *chos choches*, that is "doing religion," engaging in a mechanical, outward and superstitious form which has no relation to the man's spiritual life or to his moral conduct.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

346 striped border The other three sides of the court-yard are
792 filled in with the two storeyed private dwellings of the lamas. No pillared cloisters are these, but just an occasional flight of a few steps, then a door, and at the side a window at a level which may or may not be in relation with that of the other doors and windows, and over both apertures the same kind of valance. If the latter sags in the middle, there is no hurry to replace it, far less to wash it, but on the whole this *dGonpa*, presents quite a clean, brushed, cared-for, tidy appearance. Ascending the steps, we arrive in the large covered portico outside the main room or refectory of the
353 monastery. All round the three walls pictures are painted in
●779 bright colours. On the left is the " Wheel of Life " held by
537 a dragon-like monster. This consists of an inner, a middle, and an outer circle the middle one being divided into six compartments. The inner circle represents by means of a dove, a serpent and a pig coloured respectively red, green and black the three vices, lust, ill-will and stupidity, which bind man to the wheel of existence. In the upper compartment of the middle circle are the gods, into this grows the tree whose fruit provides any food desired by the soul and whose roots lie in the world of the demi-gods, who continually wage war against the gods in order to obtain this fruit. In the upper left-hand compartment are men. The above three existences are superior, whilst below the equator are the inferior ones of beasts, then of *yidags*, poor miserable men with large bellies, but such small necks that their hunger can never be appeased through such constricted throats, and in the lowest section are the hells, both hot and cold. A cold hell seems rather a misnomer to English ears, but Ladakis, at any rate, know the terrors of extreme cold. Buddha himself is out of the circle, and yet his reflexes seem somehow to be still in the wheel of existence. In the outer circle are pictures illustrating various phases of life, such as birth, marriage, death, burial work.

Opposite the top of the steps, on each side of the door with

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

its fine brass bosses, are the gods of the four points of the compass, whose duty it is to guard the temple, and these figures are depicted outside most temples. On the right wall of the portico is a benign old gentleman, the god of luck, who sits under a tree bright with blossom, and holds converse with sundry animals, such as a stag, an elephant, and a peacock. We take a deep breath of fresh air before entering the refectory with its dim atmosphere of musty incense, lighted from above through a central aperture leading to an inner roof, and from the door behind us, and slowly descry its contents between the dark wooden pillars and the faded hanging banners. Opposite to us the *Skushog's* throne is raised above the other seats, upholstered with rather dingy cushions on which he, of course, sits cross-legged, so there is no need for a place for the lower limbs to hang over, but immediately in front of it is a narrow ledge-like table on which are the tools of his office: the bell, the thunderbolt or *dorjhe*, a small tambourine, with a very restricted waist and a long tasselled appendage, as well as the knob on a string which beats on the skins when rattled. Other utensils consist of temple vessels for pouring out water, beer, tea and other libations. Leading up to the throne, on each side of the central aisle, are the seats of the lamas slightly raised above the ground, well-padded and covered with rugs, and in front of them a continuous shelf-like table. A cup or two may be seen left from the last meal; here, in the corner between seat and table, rests a leather bag, and on a plate some butter and tea. A lama tells us the tea has been given out of the bag and placed with the butter ready for the morning meal, which they take, he says, about 9 a.m., though they get up at sunrise.

Near this physical sustenance, on the lamas' seats are a collection of brass bowls leaning against one another upside down, as though to drip after washing. These are, for the oil and wicks to be placed before the altar. The seat of the *Slobdpon* is at the head of the monks' pew on the right of the

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

Skushog. Next to the *Slobdpon* sits the leader of the ecclesiastical band. Heading the opposite row is the *Umdzad*, who is the steward and is responsible for the worldly affairs of the monastery, and in some *dGonpa* at the further end, near the door and on the *Skushog's* left, a seat is reserved for a disciplinarian who has to keep the lamas in order should any misbehave.

Thus they sit, whether they are at meals or engaged in their devotions. The latter consists of the reading of the books, punctuated every now and again by the band, when the flageolets are blown and the drums are boomed. Behind the row of seats one's eyes, now accustomed to the dimness, are able to make out the walls, painted with pictures of all sorts of gods and creatures, human, animal and mixed. Here is one specimen of dragon-like fury, crushing all sorts of wretched creatures under his feet, no doubt for punitive purposes, and, let us hope, remedial ones. Another wall will show Buddha-like figures in peaceful contemplation, and with hands and fingers placed in various postures, each of which has its own special signification. In other places are wooden shelves and recesses of various sizes, once gaily painted round the edges, though the light is too obscure to appreciate it, now blackened by age and smoke. In these sit more images of gods, mostly of a beneficent type, but the chief ones will be found behind the *Skushog's* throne. In a corner will be seen immense pots used for water or beer, a most fascinating assembly with their long-nosed spouts drawn straight out from the brims, high pointed collars behind, shining copper sides with brass edgings and waist-bands, the latter sometimes chased in silver. In another corner will be dusty shelves containing the holy books, manuscripts written on parchment and tied between covers about twelve to eighteen inches long and some four to six inches high. So holy are these that when they are being carried along the streets, the good Buddhist uncovers and touches them with his head. They also are

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

often shaded by an umbrella, and at times of drought are taken out for a walk under this to invite the rain.

Passing behind the *Skushog's* seat we come to a better lighted room with more idols all around in their recesses, giving one the impression of an exhibition of different sized dolls houses, in fact our guides take us through a succession of such rooms, all much resembling one another, but each with its own purpose. Thus, in the first of these, is the temple of the god called Avolakita with his eleven heads, surmounted by the head of Amitabha, the Buddha of Boundless Light. Round the whole, looking rather like a halo, are 1000 hands, each one of which has in its palm an eye. In order to accommodate his many heads an attic projects up into an inner courtyard of the upper storey. The living representative of this god, the All-merciful One is the Dalai Lama, and the story is rather a pleasing one. Avolakita was about to enter Nirvana, when he happened to look back and notice some poor creature in trouble. Requesting his father, Amitabha, for permission to return and help him, he received this reply, "Yes, go back, but when you get there, you will find that there are many others in trouble. In order to see them all, I give you a thousand eyes, and in order to save them all a thousand hands." This surely savours more of the true Buddhism than the everlasting desire to do actions which shall obtain merit. A friend of ours has pointed out that these heads represent four past races, and that actually there should be twelve heads, three to each race, but the men of Atlantis were so bad that one of their three has been omitted. In front of this image stands a large ewer on a pedestal, which should be filled with butter and in which a burning wick should be floating, but we must admit that on the occasion of our visit, at any rate, it was "the light that failed." We pass into another room containing other images, and whose walls are hung round with many *thangkas*. These are holy banners of various sizes, the smallest about one by two feet, hanging from a stick on which

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

346 they can be rolled up, and covered by very thin silk, from the top
532 of which two or three broad ribbons depend. These depict
779 gods or goddesses or the "Wheel of Life," and with their
792 colours mellowed by age are sometimes very beautiful and of real value. From here we pass into another fairly large and well-lighted room with frescoes and holy banners on its walls. This is much used during the first month of the Buddhist year, when special ceremonies, already described, are performed.

792 We go up some rough, ladder-like stairs into the room where
352 the *Skushog* usually sits, his place being marked by cushions and a padded back of gothic shape, and with a row of little Tibetan tables and mats at right-angles, where his attendant lamas sit with him. Near his seat, hanging up on a nail in the pillar, are seen some of his ceremonial hats; thus for riding he has a round most uncomfortable *papier maché* structure, with crown far too small for anyone's head, a fair-sized brim, and a dome with a knob on the top, the prevailing colours being red on an orange background. Even with its strap under the chin, it is difficult to see what possible purchase so small a crown could have on any head in the slightest wind. At its side, a tea cosy-like head-dress, peaking over to one side in dark plum-coloured silk with gold patterns on it, is the one he is said to wear in the mornings and at certain annual festivals. Occasionally a devil-mask is seen hanging up, and in this particular monastery, no doubt reflecting Lobzang's hobby, are occasional cheaply-framed photographs of the Dalai Lama or of other lesser dignitaries.

792 And there is still another room in which there is a large
778 god of the name of "Dukar." He is of such a size that his
532 head projects into a second storey reaching into a little
782 verandah on the roof; the general arrangement is much like that of Avalokita, but his is a malevolent nature, in proof of which one sees the sickles, knives and arrows in his 1000 hands. Under his 1000 feet are many poor creatures, both animal

13: Heber and Heber D<3 (1914-25) 1926 AJ4 W. Tibetans AJ4

CHAPTER XXIII

Introduction to the Hemis Mystery Play

A DESCRIPTION of life in Ladak could not be complete without an account of one of the great annual festivals held in the monasteries in the valley, such as the *Gustor* (the offering on the ninth) at Trigtse and at Spitug, or the *Ghanggoni Thsedrup* (the fulfilment of life on the blue hill) at Peang, all of which take place in the winter, whilst the *Thseshu* is held at Hemis in the summer. The last is the most important, its chief feature being the presentation of the famous so-called " mystery play." The festival, as its name indicates, is held on the tenth day of the fifth Buddhist month, which is the birthday of Padma Sambhava, the founder of Lamaism, and still the presiding genius of the red sect. According to records in Sikkim, he was a magician who came north in the seventh century, and convinced the lamas of Tibet that he was sent as an incarnation of the Buddha. But into the pure Buddhism, he introduces the old *Bon Chos* with its devil-worship, and encouraged the most sensual practices, also the eating of meat and drinking of wine, asserting that over-indulgence in all these passions would lead to a state of high trance. Strangely enough, when we were waiting in the ante-room on a visit to the *Skushog*, this sentiment was exactly borne out by a Ladaki, who was participating in the native beer and already in rather an expansive mood. To our remark that it was not right to get drunk and lose control of mind and body, he replied that it was good, for the soul then became happy and blessed.

15: Francke
539, 779

AJ4 West Tibetans AJ4

/For additional texts of myths, see category 773. --Analyst/

18¦ Asboe M-3 (no date) 1936 AJ4 W. Tibetans AJ4
Lahul

Though in theory the taking of life and the
779 offering of bloody sacrifices are revolting to the
782 Tibetan Buddhist, the sacrificing of animals goes on unchecked by the Buddhist hierarchy in many parts of Western Tibet.

782 A section of the community, however, reluctant to shed blood when sacrificing to the local deities, makes dough images of animals for sacrificial purposes.

177 With the advance of civilization and education
782 in the secluded valleys of Western Tibet, bloody sacrifices will no doubt sink into the limbo of forgotten things.

[76 (a)]

212b

857 that they have two heads, but the explana-
291 tion is that they generally carry a younger
[855] brother or sister on their back because the
[512] mother is at work in the house and cannot look after them.

212 It is a fact that all Tibetans are literate,
857 men and women alike. Whatever class
779 they belong to, between the ages of 8 and
871 12 they have to go to the monastery to learn the Buddhist religion, learning to read and write at the same time. This gives these people a very high standard of culture.

595 The first thing to grasp in Tibetan
428 polyandry is that the Tibetans are very
183 keen to keep the property together. The
592 country is poor, and they feel that if the property is divided among several heirs there will not be enough to go around. They not only wish to keep the property intact but also to maintain the family name to this property. Thus, when a certain number of brothers, let us say, three, inherit the property and the house, they do not divide it among themselves but, marrying one woman as they do, they share not only the property but also the woman as a common wife, as well as the children which belong to all of them together. It is a kind of family communism, and certainly prevents division of the property.

595 Thus, the usual type of marriage is that
428 a number of brothers marry one woman
[601] and keep the property. This is called a
581 *bagma* marriage in Tibetan. However, if
592 there are only girls in the family, what usually happens is that the younger girls go off and marry into other families, individually becoming the common wives of a number of brothers. They thus perform the regular *bagma* marriage. The eldest daughter, however, since she has no brothers, inherits both the name and property from her fathers and and is allowed to marry as many husbands as she wishes. These husbands and the children, too, take her name, so that, in this way, the children which issue from the marriage take on the mother's name and inherit the property undivided, and again make regular *bagma*

WT 838 181 595

But local Europeans who know the Tibetans very well, such as the Moravian missionaries who live among them in the western part of Tibet, explain that, on the whole, they are not very passionate people, but rather cold. Certainly, their polyandrous institution has much to do with the repression of their natural feelings.

WT ●719 595 174

Oddly enough, the Buddhist religion condemns not only polygyny and divorce, but also polyandry, and yet all Tibetans who are Buddhists practise it. Thus, it must be a pre-Buddhist custom. The Moslems, however (that is, those Tibetans who are converted to Mohammedanism) cease being polyandrous immediately and take to the Islamic polygynous system.

Ti 595 341 WT 341

There exists a very rare case of polyandry in Tibet which it has not yet been my privilege to come across, but of which I heard repeatedly in western Tibet. It is practised in a society which I understand exists in central Tibet around Lhasa and Gyantse. In these towns, the fathers and sons share one wife. One of the objects of my returning now, at the end of the year, to Tibet, is to meet a woman who is thus married to both father and sons. Such a [104] woman is known in Tibetan as a *tchama-doong*, which means "beam-mother-beam" a name derived from an analogy in the build of their houses. These have flat roofs, built over a number of beams, large transversal beams and others, which are smaller, going across them, and very small bits of wood which link the two together. When they call such a woman a *tchama-doong*, they mean she is comparable to a small beam, that she links the big beam with the small bits.

Ti 595 587

It must not be imagined for a minute, of course, that this woman is the mother of the sons. But let us assume the case of a family in which there are a number of brothers, who have married one woman and have a number of offspring. If this mother dies, the fathers can either remarry and, in this case, the sons are entitled to share the stepmother with their fathers, or, if the sons are married when the mother dies, the fathers, instead of remarrying, are

2: Gervis T-3 (no date) 1954 AV1 Kashmir A-V1
W. Tibetans AJ

133 would have been considered a complete failure, but he assured
241 me that all were agreed that he was in for a record crop.

Generally the way is bare and barren, yet with stores in the
491 pony packs and the knowledge that one does not have to live there, it is grand, at times beautiful, in a rugged way; the road leads along the face of a precipice at one time, then changes to sandy banks, next across the only suspension bridge I felt safe in passing over, then ascending—we had until that time come slowly down—and on turning a spur of the mountain, we entered Ladakh, Kargil being the first habitation within its borders.

361 Kargil is quite an extensive place, with villages scattered on either side of the Suru river, and many miles of ground which in the spring is under water from the melting snows, bringing down earth from the mountains, this being made into fields during the summer and autumn.

342 The walls of the low-built houses are made of mud and stones mixed together, the finish is very crude; they look more like cow-sheds than houses. It seemed to be a land of women; they
462 were everywhere, round the houses, in the fields, coming down the hillsides with great bundles of sticks on their heads. It seems that the men leave their womenfolk there whilst they go either up to Leh or down to Srinagar with goods, or else hire themselves out as labourers. The Kargil man is also considered quite a good shikari and is engaged as such by shooting parties.

361 Kargil is the capital of Purik, a province in which most of the
● [779] inhabitants are Ladakhis who have become Muslims. Beyond this town the people are Buddhists; their dress, customs and ways are so different from those seen before that there awakens a new interest in the journey.

After first passing over the plateau, we found ourselves entering a long ravine which gradually contracts until one wonders if there is any exit from it, the scenery is even more grand with fantastically shaped crags cut out of the brilliant and gloriously coloured sandstone. There are a few tiny hamlets which cluster round the rare patches of greenery which were like giant raindrops that had fallen on an unsympathetic, barren land of hard rocks and sleeping sands moved there by the winds at their will.

2: Gervis T-3 (no date) 1954 AV1 Kashmir AV1
W. Tibetans AJ 4

a kind of barley known as grim; from this, *chang*, the drink of the people is made; it has a sour odour. The fruit trees bear apricots, apples and mulberries. 241

The zho is the animal most used for riding, being quieter than the yak, though they are not nearly as strong as the yak which is a big brute, with great head, short horns, and covered with dark brown hair. It is a strange creature, for just as a horse will stretch down its neck and bite at some grass as it goes along, so the yak when being driven through the snow, will take a mouthful and make a loud grunting noise, a characteristic which it does not pass on to its half-breed son; for the zho does not grunt, it grinds its teeth in a strange manner, a sound which one either comes to put up with and does not notice, or is nearly driven mad by. 231 492

Practically all the animals in Ladakh grow an undercoat of fine down in the winter time, even the small horses. It is that from the Ladakhi goat which is exported to Kashmir for the making of the famous pashmina shawls, and through Ladakh pass caravans carrying it there from Kashgar. In calling it "pashmina", they have without doubt corrupted and used the Russian word "pushmina". Here in Leh, were to be bought soft blankets of brown and black wool, which are probably made from the undercoat of the zho, the yak, and maybe the little mountain pony. 236 439

The people's food is simple. Meat is too expensive for the poor to eat except on festive occasions. Mostly they eat thick barley cakes or barley meal in a broth of turnips heavily salted. Like the Kashmiri they have their own way of making tea; strong tea is mixed with soda, and then salted and churned with butter until the whole becomes creamlike in its thickness. 262 272

Religion is the greatest power in the lives of the people. They are Buddhists, practising a form known in Tibet and referred to as Lamaism; a religion which dominates their lives, promising every true follower the bliss of Nirvana; faith which, the Abbot of one of the monasteries told me, "teaches compassion, courtesy, kindliness, truthfulness, loyalty, politeness in word, cheerfulness and good humour". And from what I saw of them I should imagine that many of these qualities are to be found in the majority of the people in a land where murders 771 779

2: Gervis T-3 (no date) 1954 AV1 Kashmir
W. Tibetans AJ 4

771 are few. It was the Emperor Asoka, the great missionary-
779 monarch, who between the years 272 and 231 B.C. first sent Buddhist missionaries to Ladakh on goodwill missions, and on their arrival there they built monasteries.

[212] The people of this land claim that ninety per cent of the population are literate although they are simple and unsophisticated;
181 they are carefree, gay and sociable, the smallest excuse providing
533 for a feast with laughter, dancing and singing, with an oppor-
535 tunity for drinking large quantities of *chang*, which results in general drunkenness. Births, marriages and even deaths are ordinary occasions for feasting and drinking, with singing and dancing girls always a part of the entertainment. Arthur Neve said of them, "They are a contented cheerful race, neither quarrelsome nor revengeful, or rarely so under the influence of *chang*, a sort of barley beer. They are fairly honest and simple-minded, but conspicuously lacking in chastity and cleanliness. From simple and natural marriage customs they are debarred by the restricted nature of the country, and by the intense cold in winter, from ablutions, which they also dispense with in summer by choice."

361 On entering the town one passes through a gateway into the
526 main street, the width of which is shaded by great poplars on both sides, behind which are the flat-roofed houses with odd rooms piled high on top of each other. In this wide street, as is common in Ladakh, polo used to be played; now there is a special ground for the game by the castle wall. Polo is the national game and is played on small shaggy Ladakh ponies which are fast and on which the rider looks oversized. When a game is in progress in the other towns, the street is cleared, the shops shut, and the onlookers sit on the walls, in windows or on the roof tops. At "important" matches a band blasts furiously, working both players and watchers up to a terrific tension.

[515] The surprising thing is that although the people never wash
[356] and are filthy in their persons, their homes are reasonably clean and tidy, the lanes and streets are swept, and there is no litter or
342 filth lying about. The houses are substantial, with wooden
132 shutters to the windows, for throughout the whole land, although it may be unbearably hot during the day, the nights can be bitter: some declare that a bucket of water stood out on some

2: Gervis T-3 (no date) 1954 AV1 Kashmir
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lamas and invaders. I am inclined to believe my Ceylon friend.

It was he who reminded the Head Lama to repeat to me that which he had told many visiting Europeans for scores of years past. It is the belief of the lamas, and accepted by a certain sect of the Christians, that Jesus the Christ during "the hidden years of his life" spent about seven of them in meditation and study within the walls of the monastery.

I then remembered that on an occasion whilst sitting alone on Char Chinar, an Indian youth had come softly ashore from a shikara, and after we had talked for a while, I commented upon the quiet serenity which surrounded the island, at which he confidently assured me that this was because the Master Jesus had many times, when he was in Kashmir, preached from the silver isle to the many who had gathered round it in shikaras to listen to him.

There is a sect in Kashmir known as the Quadiani who believe that Christ lived there for some time; they showed me a grave at Khanayar in Srinagar where they insist that he was buried, saying that he was there known as Hazrat Yuz Asaf, but on further enquiring and searching records, I found that Yuz Asaf, the supposed descendant of Moses was ambassador from the King of Egypt to the court of Zain-ul-Ab-ul-din. Strangely enough though, according to Kalhana in his *Rajatarangini*, during the reign of Jayendra who ruled between about 61 B.C. and A.D. 24, there was a minister by name Samdhimati-Aryaraaja, described as "the greatest of sages", who lived a life of poverty, suffered imprisonment for many years, and then "met his death at the stake", afterwards "coming to life again and in answer to the prayers of the people, ruled over Kashmir for forty years". He seems to have just faded out of the picture, since there is no mention of his final going and there is no suggestion that he might have been a mythical and not an historical individual.

Some of the old books in the monastery library were in rolls and written by hand, others, more recent, had been printed on paper which is made there and called *par-shog*; the leaves, which are about four inches wide, are not uniform in length, some are a foot, others eight or ten inches long, they are folded and